



Report
OF THE
Superintendent, Archæological
Survey, Burma

For the Year ending 31st March 1926



Rangoon :
Superintendent, Government Printing and Stationery, Burma

1926

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APPENDIX E—concl'd

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1925 26—concl'd*

Annual No.	Serial No.	Description of photograph	Size of photograph	Locality.	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
92 & 93	2691 & 2692	A stone pillar to the north-west of the Shitthaung Temple	6"×4"	Mrohanung	
94	2693	A Tagé or back part of a Buddha's throne in stone within the east porch of the Andaw Pagoda	8"×6"		
95	2694	A stone image of Buddha in the possession of the Honorary Archaeological Officer for Arakan	6"×4'	Akyab	
96	2695	A fragment of stone with traces of a figure now damaged in the possession of the Honorary Archaeological Officer for Arakan	Do		
97 to 99	2696 to 2698	* Princesses (daughters of King Mindon)	6"×4' & 4"×3"		
100 to 102	2699 to 2701	* Ex Burmese Ministers	6"×4"		

* Copies from old photographs—Originals with Maung Maung Tin, B.S.M., A.T.M., retired Extra Assistant Commissioner Mandalay.

APPENDIX F

LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1925-26, AND IN THE
PRESS ABOUT TO BE ISSUEDI—*Report*

Annual Progress Report of the Superintendent, Archaeological Survey, Burma, for the year ending 31st March 1925

II—*Epigraphia Birmanica, etc*

1 *Epigraphia Birmanica* Volume III, Part II, containing the Kalyāni Inscriptions in Talung, by C O Blagden (In Press)

2 List of protected monuments in the Burma Circle, corrected up to the 30th September 1925

III—*Contributions to the Archaeological Survey of India
Annual Report*

A brief *résumé* of Conservation Exploration, Epigraphical and other work in the Burma Circle during the year 1924-25.

APPENDIX G

List of Inscriptions Copper Plates Coins, Seals etc, discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of

Serial No.	Locality	Inscribed object.	Dimensions.	Language and script.	Date	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			L—INSCRIPTIONS			
1	A pagoda known as Maung Yone Gu at Minnanthu Village Pagan Township Myingyan District	Stone	Twenty four lines	Burmese	653 B E	Records the building of a pagoda and monastery, and the dedication of land and slaves thereto.
2	Okkyaung Monastery Minnanthu Village Pagan Township Myingyan District	Do	Thirteen lines	Do		Records the dedication of land
3	Okpyatthar Kyaung Monastery Minnanthu Village Pagan Township Myingyan District	Do	Forty lines	Do	674 B E	Records the building of a pagoda an ordination hall and a brick monastery at Pagan and the dedication of land to the Buddha the Law and the Priesthood by King Tanishin Thathu of Panyu. Judging from the style of its writing the inscription appears to have been engraved during the reign of Bodawpya and is therefore only a copy of the original.
4	Okpyatthar Kyaung Monastery Minnanthu Village Pagan Township Myingyan District	Do	Four lines.	Do		Records the dedication of land and slaves. The stone is damaged.

APPENDIX G—contd

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd

Seria No	Locality	Inscribed object	Dimensions	Language and script	Date	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		1—1 INSCRIPTION—contd				
5	Kwanthi mlaung nang hill Myohaung Township Akyab District	Stone	Obverse thirty lines Reverse nineteen lines	Burmese	984 B E	Records the erection of an ordination hall and a monastery and the dedication of land thereto by one Zandaletya pyanchi
6	A stone seated image of Buddha within the enclosure wall of Shitthaung Temple Myohaung Akyab District	Do	Three lines	Do.	1099 B E	The inscription is engraved on the pedestal of the image recording that it was made by one Min Thun hlutitooon paw
7	Near Shitthaung Temple Myohaung Akyab District	Do	One line	Nāgarī		The inscription is engraved on one side of the pedestal of a small stone stupa and is so effaced that only a few letters of it can be made out
8	Thauk tau dwim Gyaung, Myohaung Akyab District	Do		Burmese		The stone contains cabalistic squares in which are entered Burmese numerical figures but no writing. It was found at the place in Myohaung where Saya Myawa is said to have been sacrificed
9	Paw-dau mu Pagoda Ta ywin daung Pagan Township Myingyan District	Do	Ten lines	Do	637 B E	Records the dedication of musical instruments and palms to the pagoda

GOVERNMENT OF BURMA
FINANCE AND REVENUE DEPARTMENT.

[Miscellaneous.]

Extract from the Proceedings of the Government of Burma in the Finance and Revenue Department,—No. 245J26, dated the 22nd July 1926

READ—

Report of the Superintendent, Archæological Survey, Burma, for
the year ending the 31st March 1926

Resolution.—His Excellency the Governor-in-Council
orders that the Report be published.

By order of the Governor-in-Council.

W. BOOTH-GRAVELY,
*Secretary to the Government of Burma,
Finance and Revenue Department.*

Report

OF THE

Superintendent, Archæological Survey, Burma,

FOR THE YEAR ENDING 31ST MARCH 1926

FIRST PART

SECTION I

Office work, giving details of Programme carried out and of Programme for the ensuing year

- 1 The programme for the year under report consisted of the following items —
- | | |
|--|---|
| Programme for the
past year and action
taken with regard to it | (i) The revision of the letterpress of the monograph on the 550 terra cotta plaques with <i>jataka</i> scenes from the Petleik pagoda, Pagan, and |
| | (ii) The compilation of a history of architecture at Pagan consisting of a series of monographs on the principal temples |

Item (i) is now practically finished, though requiring some more revision. The collection of photographs for reproduction to illustrate the monograph has been examined. It is found that a few photographs are lacking, this is due to the fact that a few of the plaques, which are missing from the Petleik pagoda and which were to be replaced by those illustrating the same stories from some other pagodas at Pagan in order to complete the whole collection cannot be found on any pagoda there. These missing plaques are being looked for at pagodas in other parts of the Province. It should be remarked here that the cost of reproducing those 550 photographs will be very heavy, to which again will have to be added the cost of printing the letterpress which is necessarily rather voluminous. In the present state of things it looks as if the issuing of this monograph will have to be kept in abeyance for some time.

Item (ii) is a monograph on the Ananda temple at Pagan which is to appear first among the series of these studies on those ancient monuments. The writing of the letterpress is now well in hand, the drawings and photographs necessary to illustrate it have been collected and arranged. It is expected that this monograph will be sent to press in the course of the year 1926-27.

Besides the two items of work mentioned above, the publication of some individual inscriptions was continued during the year. With regard to this work I am glad to say that the *Epigraphia Birmanica* Volume III, Part II containing the Kalyani Inscriptions by Mr C O Blagden which has been so long in preparation and in the press is now shortly to be issued. It will contain 24 plates of illustration which are now in final proof.

2 As a programme for the year 1926-27 the Local Government has sanctioned the continuation of the compilation of a history of architecture at Pagan consisting of a series of monographs on the principal temples.

SECTION II

Tours and Inspection of Buildings and Sites

3 The following statement shows the time spent on each tour and the places visited by the Superintendent, the Assistant Superintendent and the Honorary Archaeological Officer for Arakan —

Tours and Localities Visited.	the places visited by the Superintendent, the Assistant Superintendent and the Honorary Archaeological Officer for Arakan —	Number of days
Date	Object of journey	Number of days
1925	<i>Superintendent Archaeological Survey</i>	
8th to 28th November	To inspect the archaeological buildings at Pagan in the Myingyan District	21
11th to 31st December	To inspect the archaeological buildings and to conduct excavations at Hmawza in the Prome District	21
1926		
1st to 16th January	To inspect the archaeological buildings and to conduct excavations at Hmawza in the Prome District	16
31st January to 15th February	To inspect archaeological buildings at Myohaung in the Akyab District	16
26th February to 6th March	To inspect archaeological sites near Bhamo in the Bhamo District	9
	Total	83

Date	Object of journey	Number of days
1925	<i>Assistant Superintendent Archaeological Survey</i>	
1st to 28th November	To inspect archaeological buildings at Pagan in the Myingyan District in company with the Superintendent	21
1st to 31st December	To inspect archaeological buildings in company with the Superintendent and to assist the Superintendent in the supervision of the excavation works undertaken at Hmawza in the Prome District	21
1926		
1st to 16th January	To inspect archaeological buildings in company with the Superintendent and to assist the Superintendent in the supervision of the excavation works undertaken at Hmawza in the Prome District	16
31st January to 15th February	To inspect archaeological buildings at Myohlung in the Akyab District in company with the Superintendent	16
26th February to 6th March	To inspect archaeological sites near Bhamo in the Bhamo District in company with the Superintendent	9
19th to 21st March	To inspect archaeological buildings at Sagaing Ava and Amarapura	3
27th March	To inspect archaeological buildings at Mingun in the Sagaing District	1
	Total	87
1925	<i>Honorary Archaeological Officer for Arakan</i>	
3rd to 10th April	To inspect ancient monuments in the Akyab District	8
23rd to 28th May	To inspect ancient monuments at Yochaung in the Akyab District	6
27th to 29th August	To inspect ancient monuments and to examine a collection of old coins at Okebyn in the Akyab District	3
1st to 4th October	To inspect ancient monuments at Minbya in the Akyab District	4
28th to 30th November	To inspect cave temples at Kudaung in the Akyab District	3
1926		
6th to 10th February	To inspect archaeological buildings at Myohaung in the Akyab District in company with the Superintendent	5
	Total	29

SECTION III.

Recommendations made during the year for Conservation or Excavation

4 During the year under report I represented to the Director General of Archæology in India the necessity for the entertainment of a durwan to look after the ancient monuments and antiquities at Hmawza near Prome. There are three monuments, namely the Baubawgyi, Bebe and Lemyethna Pagodas, and a local Museum at Hmawza, which are in charge of the Archæological Department, besides some old stone sculptures which were unearthed in the course of excavations and which have been left *in situ* under temporary sheds. All of these, with the exception of the museum which is situated within a monastery compound, are scattered about in the jungle, and in the absence of a durwan to look after them, they are often exposed to the depredations of cow herds and other mischievous persons and jungle fire. Consequently the entertainment of a durwan on a pay of Rs 14— $\frac{1}{2}$ —17 per mensem to be borne on the temporary works establishment of the Archæological Department and paid out of the allotment for "Conservation of Ancient Monuments" in the Burma Circle was sanctioned with effect from the 1st March 1926, and accordingly a durwan has now been appointed to look after the ancient monuments and antiquities at Hmawza. One of his principal duties is to inspect them two or three times a week, keep them clear of jungle, as far as possible, throughout the year and report to the Archæological Superintendent from time to time on their state of preservation.

5 There are at Mandalay near the Palace in Fort Dufferin, five tombs; there are four others at Amarapura, three on the site, within the walls, of this abandoned city, and the fourth in the present town of Amarapura. They were erected to the memory of members of the Alompra Dynasty. In the absence of inscriptions or epitaphs on or near these tombs, the interest of visitors, Burmese and others, in these monuments, was naturally small or completely absent. To remedy this regrettable state of things, a proposal to provide these nine royal tombs with inscriptions on marble slabs was made in the course of the year 1924-25, but for want of time during that year, the execution of the work had to be kept in abeyance; again, it could not be included in the programme of work for the year under report for want of funds. The repairs to the tombs themselves have now been completed and the erection of these epitaphs should no longer be delayed. They will bear a short historical notice, in Burmese and English, on the Kings and Queens to whose memory

the tombs have been erected. It is estimated that the work will cost Rs 1 635 which has been provided in the budget proposed for the year 1926 27.

6 The proposal for the extension of the Museum at Pagan was made as long ago as 1918 during one of the visits of the Director-General of Archaeology in India to Burma. At that time, the Museum was pretty full, and now, with the accumulated finds of the past eight years, the necessity of such an extension is becoming more acute. Many sculptures and other antiquarian objects are lying scattered about practically shelterless owing to lack of room. For instance, during my stay at Pagan in 1925, I succeeded in collecting no less than 43 pieces of antiquities, consisting of stone and wooden statues and carvings, terra cotta plaques, etc., which had to be stored away in a corner of the building. There is no doubt that a further search among the many ruins scattered all over Pagan will bring to light many more such finds. The time has now come to house in a fitting manner the present exhibits, and to provide room for those which may be found in the future. The estimated amount for the extension of the Museum is Rs 24,459, but it has been found impossible to provide for the purpose more than Rs 6,592 in the budget proposed for the year 1926 27.

7 The original estimate which provides principally for the construction of gardens on the Palace Platform, Mandalay, also provides for laying *Pakhangyi* stone flags round some of the buildings that still remain on the Palace Platform, and the necessary repairs to those buildings. The construction of gardens has been completed, but as all the items in the original estimate, costing altogether Rs 89,850, have not yet been completed, the estimate has to be kept open under the existing rules, and the cost of the maintenance of the gardens is charged to it together with the cost of the other items as they are taken in hand. Only a sum of about Rs 16 000 can annually be provided for the purpose, and the greater portion of this amount goes towards the expenditure for the maintenance of the gardens, leaving a barely sufficient amount to allow this Department to take in hand, during the year, the undone portion of the work provided in the original estimate. At the suggestion of the Executive Engineer in charge of the works, it is now proposed to close the original estimate and to prepare two fresh ones, the one to provide for the undone portion of the work provided in the original estimate, and the other to cover the expenditure for the maintenance of the gardens. These estimates are now under preparation, and will be forwarded to the Director General of Archaeology in India when ready.

8 Considering the large extent of the ruins at Pagan the staff of durwans employed in looking after a certain number of the monuments is rather small and the work consequently somewhat suffered. There are only 11 durwans altogether only 9 of whom are in charge of pagodas and temples the other 2 being attached to the Museum. The question consequently arose as to the practicability of re-arranging the staff and forming them into gangs for better efficiency and facility of control. After mature consultation with the Executive Engineer Palokku Division who has control over these men we came to the conclusion that most of these durwans had too much work having in many cases too many buildings in their charge which they had to keep clean weed watch etc. It has been therefore decided that the monuments should be regrouped and the charge of each durwan re-arranged so that the work may be equally divided among the staff due consideration being taken of the importance and size of each building and the distance the durwan will have to walk in the discharge of his duties from one monument to the other also that the number of pagodas looked after by these men should be reduced considerably by dropping off most of the unimportant buildings which are not borne on the list of monuments protected by Government and retaining only those 43 in number which are in charge of the Central Government. It was also decided that the number of durwans be increased by one i.e. from 11 to 12. This new arrangement under the control of the Executive Engineer is to come into force from the 1st of April 1926.

9 The durwans looking after the Palace buildings at Mandalay applied for an increment to their present pay which ranges from Rs 12 to Rs 18 a month. According to the local rates approved by Government the scale of pay of durwans is Rs 14—1—17 with a good conduct allowance of Rs 2 per mensem to men who have served not less than five years. The proposal to increase the pay of these men according to the above scale was placed before the Director General of Archaeology in India who has sanctioned the increase from 1st April 1926.

10 At the north east corner of the compound of the Taung thaman Kyauktawgyi temple near Amarapura there is a slab of stone exposed to the weather standing on a low brick pedestal which is now in ruin. The stone contains writing on both sides giving the history of the temple. I consider that it should be preserved *in situ* and kept under shelter unexposed to sun and rain. The Executive Engineer Mandalay Division has been asked

to prepare an estimate and drawings for constructing a shed over it. The inscription stone measures about 5 feet in height and 2½ feet in breadth. I have suggested that the shed should be in bricks and somewhat similar in design to the inscription stone sheds in the compound of the Kuthodaw pagoda at Mandalay that it should have two openings facing each side of the stone containing the writing and that the inside should be just wide enough for a person to walk round easily. There are many old bricks now lying useless in the ruined *zaungdan* round the enclosure walls those could be collected and used in building the shed.

11 It has been proposed to appoint a caretaker to the Tupayon pagoda and Inscription shed at Sagaing on Rs 14 per mensem whose duty will be to attend to the weeding of vegetation and the clearing of rubbish at these two buildings besides keeping watch especially over the inscription shed to prevent any possible damage being done to the inscription stones by visitors. Provision for the pay of this man has been made in the budget for 1926-27. It has also been proposed to enable him to discharge his duties more thoroughly to build for him a cabin or shed in the vicinity of these two buildings. The Subdivisional Officer Public Works Department Sagaing has been asked to prepare drawings for the proposed shed as well as an estimate of the cost.

12 (a) During my visit to Pagan in November 1925 one Maung Saing a lacquerware manufacturer requested permission to undertake the following repairs to the Min o chantha pagoda near the Ananda temple —(1) to gild the *Hti* or umbrella (2) to whitewash the body of the pagoda and (3) to repair the wooden *Tazaung* attached to the pagoda. Permission was granted and at the same time advice given on the spot as to how best to proceed in the work of repairs the building is not borne on the list of monuments protected by Government. There are many such monuments in Pagan ranging in age from about eight to three centuries it is essential that when repaired by pious persons their characteristic architectural features should be preserved as much as possible hence the advice always given to would be repairers by the Superintendent although these buildings are not borne on the Government's list. Such advice is generally carefully followed during repairs.

(b) U Ketu a *hpongyi* of Pwasaw Pagan enquired whether he might undertake certain repairs to the Sudaungbye pagoda situated near Pwasaw this pagoda is not borne on the list of protected monuments.

U Ketu was told how to carry out the repairs so as not to obliterate the original features of the building. There are several inscription stones in the close vicinity of the Sudaungbye, U Ketu was asked to look with special care after these old documents which he promised to do.

(c) U Pandicca a Buddhist monk residing in the neighbourhood of the Myinkaba pagoda at Myinpagan near Pagan requested permission to dress the ground on the north and east sides of the pagoda within its iron railing where the ground was uneven for the convenience of the congregation who assemble there on certain feasts. The Myinkaba is a protected monument maintained by the Central Government however as the levelling which U Pandicca proposed to undertake would not affect the building permission was granted the monk was told that the ground should be given a slope towards the railing away from the plinth of the pagoda so as not to allow rain water to lodge there.

(d) A number of Buddhist elders of Pagan village residing near the Mahabodhi pagoda headed by a monk named U Uttama applied for permission to re whitewash the pagoda. This is a protected monument but it is in regular use for religious purposes by the Pagan villagers. Permission was granted and at the same time it was suggested to the applicants that they should undertake some necessary minor repairs to the building which were pointed out to them on the spot before they applied the whitewash. They all agreed to comply with the wishes of the Superintendent in that respect.

(e) U Asaya a Buddhist monk of the Manuha monastery at Myinpagan village near Pagan undertook without permission some extensive digging earth filling and dressing the ground around the Manuha temple within its compound. In some places he dug too deep close to the foundations of the building practically exposing them. I arrived in time to make him fill up the holes and to issue strict instruction for dressing the ground of the compound which he had dug up here and there. He repaired the enclosure walls of the temple on the north and east sides which had been washed away by the rush of water this necessitated the encroachment of the temple land upon the adjoining land which belonged to him and he made over that portion of his land to the temple.

His undertaking was a laudable one but while he deserves the thanks of this Department for the land which he gave to the temple he deserves also its reprimand for beginning the work of levelling without my previous knowledge and against the representations of the durwan in charge. He acknowledged his error and promised to apply for leave in future.

(f) One U Tin a Trustee of the Gaungthaman Kyauktawgyi temple near Amarapura applied for permission to sink a well within the

compound of the temple at the north east corner for the use of the clergy and laity who assemble there in large numbers during certain festivals. He was answered there was no objection to the undertaking but that the well should be sunk as far away from the plinth of the temple and as close to the enclosure wall as possible.

(4) In the same temple there is a large stone image of the Buddha. Towards the end of the year under report Ma Lay a resident of the Taungthaman village requested permission for re-printing the face of the Buddha according to custom. It was granted.

SECTION IV

Progress made in the preparation of the Provincial List of Ancient Monuments

13 His Excellency the Governor in Council was pleased to remove the Monuments described in the schedule given below from the list of 'Protected Monuments' within the meaning of the Ancient Monuments Preservation Act 1904 (*vide* Government of Burma Revenue Department Notifications No 126 dated the 24th August 1925 and No 212 dated the 3rd December 1925) —

Schedule

Serial No	Name and description of Monument	Situated in the		
		District	Township	Town or Village
(1)	(2)	(3)	(4)	(5)
1	Shitthaung Pagoda near Natthaung Monastery	Mingyan	Nyaung u	Nyaung u
2	Tomb of King Alaungpaya	Shwebo	Shwebo	Shwebo

With the advice of the Director General of Archaeology in India and in pursuance of the proviso to clause (a) of entry 6 in Part II of Schedule I to the Devolution Rules and to clause (a) of entry 6 in schedule II to the said Rules His Excellency the Governor General in Council was pleased to remove the following ancient monuments in Burma from the operation of the exception specified in each of the

and clauses (vide Government of India Department of Education Health and Lands Notification No 817 Edn dated the 30th March 1926) —

Serial No	Name of Monument	Local ty	D istrict
(1)	(2)	(3)	(4)
1	Kuthodaw Pagoda	Mandalay Cantonment	Mandalay
2	Ananda Pagoda	Pagan	Mingyan
3	Kinbauk Nat shrine	Hmawza	Prome
4	Kyauktaw Zedi	On a hill opposite Kyauktaw	Akyab
5	Kaladan Stone images	In the Monchaungwa Temple Monchaungwa Village	Do
6	Stone images of Buddha and a foot print of Gautama cut in stone	Kyauktaw	Do
7	Pitakataik or Library	Mrohaung	Do
8	Kadaws ma	Kamaungdat Village	Do
9	Andaw Pagoda	Sandoway	Sandoway
10	Shweandaw Pagoda	Do	Do
11	Nandaw Pagoda	Do	Do
12	Lemyethna Pagoda	Do	Do

SECTION V

Accounts of Detailed Surveys and Excavations

- 14 Excavations were continued at Hmawza Old Prome during the cold season of the year under report with the sum of Rs 1000 sanctioned by the Government of India for the purpose. A detailed account of these excavations is given lower down

SECTION VI

Accounts of Conservation Works proposed carried out or in progress and of expenditure incurred on them

- 15 The following is the sanctioned programme of archaeological works for 1925-26 —
- Sanctioned programme of archaeological works for 1925-26

	Rs
(1) Wages of caretaker and annual repairs to the old Portuguese Church at Syriam	250
(2) Annual repairs to the Palace buildings at Mandalay	3000
	(+ 1000)
	(- 300)

	Rs
(3) Wages of durwans looking after the Palace at Mandalay (executed departmentally) ..	3 000
(4) Annual repairs to <i>Pyatthats</i> on Fort Walls at Mandalay	4 000
	(— 1 000)
	(+ 300)
(5) Annual repairs to Tan yagyaung Pagoda at Mandalay	100
(6) Annual repairs to the Royal Tombs at Mandalay and Amarapura	300
(7) Annual repairs to Pagon and Shwedag at Amarapura	100
(8) Clearing jungles around pagodas in the Kyaukse District	180
(9) Annual repairs and wages of caretaker to Tupayon Pagoda at Sagaing	539
(10) Annual repairs to the Inscription shed at Sagaing	70
(11) Annual repairs to Pondawpaya at Mingun	109
(12) Annual repairs to Tazung and Bell at Mingun	190
(13) Annual repairs and wages of caretaker to Sinbyume Pagoda at Mingun	820
(14) Annual repairs to Okkyaung and Watch Tower at Ava	737
(15) Annual repairs to Maungpaya's tomb at Shwebo	50
	(— 50)
(16) Annual repairs to shed over the Inscription stone in the Court House compound at Shwebo	50
(17) Wages of durwans looking after pagodas and the Museum at Pagan	1 800
(18) Maintenance of pagodas at Pagan ..	3 000
(19) Annual repairs to the Archaeological buildings at Hmawza	300
	(+ 50)
(20) Annual repairs to Pali stone shed and an old buoy at Pegu	40
(21) Special repairs to Dhammayazika Pagoda at Pagan	12 000
	(+ 853)
	(+ 332)
(22) Construction of gardens on the Palace platform and special repairs to the Palace buildings Mandalay	12 849
(23) Government contribution towards repairs to Shitthaung Temple etc at Myohaung in the Akyab District (executed departmentally through the agency of the Trustees)	2 500
(24) Special repairs to <i>Pyatthats</i> on Fort Walls Mandalay	6 000
	(— 332)
(25) Special repairs to Taungthaman Kyauktawgyi Pagoda at Amarapura	3 842
(26) Special repairs to Bagyidaw's tomb at Amarapura	320
(27) Converting an old brick building rear the Palace Mandalay into quarters for the Palace durwans and sweepers	1 633-

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	Rs
(28) Special repairs to the verandah of the Kings apartment Mandalay Palace	1 160
(29) Excavation charges (executed departmentally)	1 000
	59 939
	(+ 853)
Add 23 per cent Public Works Department agency charges on Rs 53 439 (+ 853) i.e. Rs 59 939 (+ 853) —Rs 6 500} being the cost of works undertaken through the agency of the Public Works Department	12 291
	(+ 197)
GRAND TOTAL	72 230
	(+ 1 050)

16 The following are works proposed to be carried out during the Programme of works year 1926-27 proposed for 1926-27

	Rs
(1) Wages of caretaker and annual repairs to the old Portuguese Church at Syriam	240
(2) Annual repairs to Palace buildings at Mandalay	3 000
(3) Wages of durwans looking after the Palace at Mandalay (to be executed departmentally)	3 336
(4) Annual repairs to Pillars on Fort Walls Mandalay	4 000
(5) Annual repairs to Tawgyaung Pagoda at Mandalay	100
(6) Annual repairs to the Royal Tombs at Mandalay and Amarapura	300
(7) Wages of caretaker to the Taungthaman Kyauktawgyi Pagoda at Amarapura	168
(8) Annual repairs to Pagon and Shwedag at Amarapura	100
(9) Wages of caretaker to the Royal Tombs and remains of Bodawpaya's Palace at Amarapura	168
(10) Clearing jungles around pagodas in the Kyaukse District	180
(11) Annual repairs to Tupayon Pagoda at Sagaing	135
(12) Annual repairs to the Inscription shed at Sagaing	70
(13) Wages of caretaker to the Tupayon Pagoda and the Inscription shed at Sagaing	168
(14) Annual repairs to Okkyaung and Watch Tower at Ava	350
(15) Wages of caretaker to Okkyaung and Watch Tower at Ava	168
(16) Annual repairs to Tazaung and Bell at Mingun	150
(17) Annual repairs to Sinbyume Pagoda at Mingun	240
(18) Annual repairs to Pondawpaya at Mingun	50
(19) Wages of caretaker to the Tazaung and Bell Sinbyume Pagoda and the Pondawpaya at Mingun	168
(20) Annual repairs to shed over the Inscription stone in the Court House compound at Shwebo	50
(21) Wages of durwans looking after pagodas and the Museum at Pagan	1 860
(22) Maintenance of Pagodas at Pagan	3 000

	Rs
(23) Annual repairs to Archaeological Buildings at Hmawza	300
(24) Wages of durwan looking after ancient monuments and antiquities at Hmawza (to be executed departmentally)	168
(25) Annual repairs to Pali stone shed and an old buoy at Pegu	40
(26) Special repairs to Dhammayazika Pagoda at Pagan	12 000
(27) Construction of gardens on the Palace platform and special repairs to the Palace Buildings Mandalay	12 000
(28) Special repairs to <i>Pyatthals</i> on Fort Walls Mandalay	6 000
(29) Government contribution towards repairs to the Dukkanthuin and Shitthaung Temples at Mrotaung in the Akyab District (to be executed departmentally through the agency of the Trustees)	2 500
(30) Providing marble tomb stones for Royal Tombs at Mandalay and Amarapura	1 635
(31) Extension of the Archaeological Museum at Pagan	6 592
(32) Excavation charges (to be undertaken departmentally)	740
Total	59 986
Add 23 per cent Public Works Department agency charges on Rs 53 732 (i.e. Rs 59 986—Rs 6 754 to be executed departmentally) being the cost of works to be undertaken through the agency of the Public Works Department	12 243
GRAND TOTAL	72 229

The above sum of Rs 59 986 includes Rs 18 509 for annual charges for maintenance of works which have been restored or preserved, Rs 32 500 for incomplete works in progress on the 31st March 1926 and Rs 8 977 for new works proposed for execution during the year 1926-27.

The Director General of Archaeology in India has sanctioned an advance allotment of Rs 23 000 to the Secretary to the Government of Burma Finance and Revenue Department to cover expenditure on special repairs and maintenance charges of ancient monuments in Burma which are to be undertaken through the agency of the Public Works Department and Rs 1 100 to the Superintendent Archaeological Survey Burma, for works to be undertaken departmentally. These sums are to be debited to the grant which will be sanctioned by the Government of India for conservation works in Burma during the year 1926-27.

SECTION VII

Notices of the Subordinates and their work and of the changes in personnel

17 I have already mentioned last year the creation of the post of Assistant Superintendent Archaeological Survey in Burma. Maung Mya the late Archaeological Assistant has held the appointment since. He has been of great assistance to me in every branch of archaeology and has brought to bear on his new task his unflagged zeal and devotion.

18. The health of the subordinate has been good and their attendance regular throughout the year. Maung Ba Tin Assistant Photographer, was disqualified medically and Maung Lan Ba an outsider, was appointed in his place. They have all given me satisfaction and I may make a special mention of Maung Ngwe Zin the Architectural Surveyor for his steady and intelligent help both in office and outdoor work.

19. Maung San Shwe Bu continued to hold the appointment of Honorary Archaeological Officer for Arakan. Now that the Dukkathien Andwathien and the Ratanaabon at Mrohung have been added to the list of monuments to be maintained by the Central Government his presence at that place will be necessary at more frequent intervals than heretofore so as to help the Trustees by his advice to carry on the work of repairs through his

SECOND PART

SECTION I

Full Account of Work of Restoration and Preservation of Important Buildings and Sites of Excavations and Fresh Discoveries

20. The special repairs to the Dharmavazika Pagoda at Pagan were continued during the year under report. It is a solid stupa consisting of an *amlaka* or *khayathi*, a finial and a bell shaped dome resting on five receding terraces the three lower ones of which are pentagonal. There are five staircases going up the terraces one on each side, and at the base of the stupa there is on each side a small temple with a square base enshrining an image of Buddha. They are all built on a raised platform enclosed within a wall and there is an outer circuit wall which is pierced with five gateways. As pointed out in paragraph 21 of my 1st Annual Report the work on the main shrine from the *Khayathi* down to the bottom of the bell shaped dome and on one of the staircases was completed last year. During the year under report the work consisted in closing up the holes made by treasure hunters at the base of the pagoda and in repairing the terraces the battlements and corner vases on those terraces and the remaining four staircases. The latter work was in progress when the year closed and the Executive Engineer Pakokku Division who is in charge of the work reports that the entire work on the main shrine will be completed and the repairs to the subsidiary temples on the platform will be taken in hand in the course of the year 1926-27. The expenditure incurred

on the work at the Dhammayazika Pagoda during the year under report is Rs 13 020 and I have included a further sum of Rs 12 000 in the proposed budget for the year 1926 27 for its continuation (*vide* item 26 in the statement given in paragraph 16 of this Report)

Besides the above annual repairs were undertaken as usual to some of the protected monuments at Pagan which were in need of them. Owing to abnormal rains and the shock of an earthquake during the year some damages were done to the Nanmya and Gawdawpalin Temples in the overhanging pieces in the carvings over windows and cornices. These damages were made good during the year under report. The usual clearing of vegetation and uprooting of small plants growing on and around the monuments were also carried out the expenditure being met out of the grant for maintenance of pagodas at Pagan. The names of these monuments with the sums spent on their repairs are given in Appendix C to this Report.

21 The Palace at Mandalay received due attention during the year under report. Linseed oiling with red ochre was done to the Lion Throne Room the connecting passage the Duck Throne Room and the rooms at the back to the same apartment the Levee Room and the Glass Palace steps. The wall and roof of the Witch Tower were earth oiled. Plastering with lime or cement was done where it was necessary and some of the carvings which had decayed were renewed. The above constituted the annual repairs done during the year. The special repairs consisted in paving with Pakhangyi stones the floor between the Southern Palace the Chief Queen's Apartment the Princess Royal's Room and the Central Queen's Apartment. As regards the garden on the Palace platform its construction has been completed but it may be necessary to rearrange the plants and flower beds the cost of which may be met out of the funds allotted for maintenance.

The *Pyatthats* on the Fort Walls at Mandalay were also as usual included among the monuments to which repairs were undertaken during the year under report. The annual repairs consisted in earth oiling the roofs of all the *Pyatthats* with red ochre refixing those carvings which had fallen from the roofs of some of them renewing the decayed portions of the wood work on the roofs of some *Pyatthats* and repairing the roofs of *Pyatthat* No 30. The special repairs executed were the following—(1) Providing cement concrete footings to *Pyatthats* Nos 8 11 13 14 and 23 (2) splicing ~~new~~ teak posts (3) jacking up sunken posts (4) renewing the roofs of *Pyatthats* Nos 16 and 17 and (5) replacing the teak posts of *Pyatthat* No 18 which were rotten with new ones.

22 The King's Apartment in the Palace at Mandalay has open verandahs constructed of wood on three sides north, south and west. During the year under report they were found in a dilapidated condition through old age. The wooden floor had sunk in several places owing to the girders and joists having completely rotted. An estimate providing for necessary repairs was prepared and sanctioned, and the work was put in hand during the year under report. However as the work was proceeding the flooring in the other portions of the building adjoining the above was also found very weak. This has necessitated the calling for a revised estimate which was under preparation when the year closed. It is expected that the remaining portion of the work will be completed during the course of the next official year.

23 At Amarapura two monuments namely The Taungthaman Kyauktawgyi Pagoda and Bagyidaw's Tomb under Special repairs to went special repairs during the year. To the Taungthaman Kyauktawgyi Pagoda and former the following repairs were executed (1) Bagyidaw's Tomb at Amarapura Renewing the *Seindaungs* or battlements round the open terraced flooring from which bricks had fallen or had been decaying rapidly (2) repairing the dwarf figures supporting the heads of *Makaras* at the lower ends of the walls flanking the staircase at the entrance on each side, and (3) some necessary minor repairs to the *Manussihās* (double bodied figures of lions with human head) at the corners of the building such as replacing the missing finials above the crowns on the heads of some and refixing the toes which had become detached from the feet. At the Bagyidaw's Tomb the work consisted in removing the big trees and shoots from big stumps of trees thriving on the building with roots and all, and then grouting the holes left thereby with lime mortar. Usually such work as jungle clearing was done and paid for out of annual repair estimate, but as that estimate was found insufficient for the purpose, a special estimate was prepared costing Rs 320, and the total amount actually expended on the work was Rs 319.

24 Conservation work at Shwebo Sagung and other places not mentioned in previous paragraphs is the usual maintenance work which is to go on year after year, and which consists mainly in jungle clearing, uprooting of plants, making the roofs watertight and undertaking certain other necessary petty repairs to some of the monuments. The expenditure incurred on each monument or group of monuments during the year under report is shown in Appendix C to this Report.

The Archaeological Department must here tender its thanks to the Public Works Department Officers concerned for the interest they have taken in the conservation of ancient monuments in their several charge.

25 About two miles to the north of the present town of Bhamo on the left bank of the Irrawaddy River there are still to be seen the ruins of an old city which, according to tradition* mark the site of Sampanago (Cāmpānagara) which flourished in the days of Gautama Buddha and which was one of the 84 000 towns which Asoka of Pataliputra founded and in each of which he is said to have built a pagoda a tank a well and a rest house for travellers. The reason of Asoka's choosing Sampanago for one set of his pagodas tanks etc. is said to be that Buddha had lived there in a former existence in the body of a crow. There is a pagoda called Shwelyina (meaning a pagoda upon which perches a golden crow) situated close to those ruins. It is said to be one out of the 84 000 stupas originally built by Asoka. I visited the old city site in March last and inspected that pagoda at the same time. To all appearances the pagoda is a modern structure which may partly be due to its having been repaired and renovated obliterating thereby its old features. At any rate it is not more than a few hundred years old. It is in a good state of preservation and has an annual festival held in the month of March. The ruins of the city are entirely overgrown with big trees and a thick almost impenetrable jungle. Traces of an old wall built of bricks are still seen at the northern extremity of the site. This wall is some 44 feet above the lower level of the moat which can still be traced. Its thickness is about 50 feet at the base and 18 feet at the top and the moat is about 25 feet wide. Along this side near the north east corner were found what appear to be the traces of two moats running parallel to each other for a distance of about two furlongs. And at the southern extremity of this site there was found a portion of another wall built of bricks which are still in proper layers and fairly well preserved. This wall is 11 feet thick and the bricks with which it is built measure each 14" x 8" x 2". The examination of the site was but cursory. The ruins so far as I could judge cover an area of about one square mile. To examine them thoroughly would necessitate the removal of the thick jungle thriving on them which would cost money and which would require me to stay on there for a time longer than I could then afford. I therefore decided that a thorough examination of these ruins of Sampanago if it is to be made at all should be left to some future date. It may however be mentioned that it is not likely to find anything on the surface and it is doubtful if digging will bring to light anything that is historical. It goes without saying that this city though somewhat ancient, is very far from being as old as popular tradition will have it.

26 Excavations at Hmawza were resumed during the cold season of the year under report. As has been stated in my report for the year ending 31st March 1924 the reasons for continuing excavations at that site were

* Upper Burma Gazetteer Volume I Part II pages 56—58

twofold firstly to obtain in the form of old sculptures statues inscriptions, etc new data to establish on a still more solid basis the now little disputed antiquity of the site and secondly to bring to light more traces and relics of that interesting and extinct people known to us through the Burmese as Pyu who once inhabited this part of the Province It may be mentioned that of the old Pyu records which have been brought to light during previous years only a few short ones owing to their better state of preservation have been deciphered and tentatively read the longer ones from the Kyaukkathem the Bebe and Payagyi pagodas have not yet been deciphered owing partly to their damaged condition and partly for want of a vocabulary large enough to enable one to read them in the event of their being deciphered at all It was hoped that further excavations at Hmawza might yield some inscriptions and with them more clues to the reading and interpretation of these valuable records written in a dead language

It may however be stated at the outset that none of these hopes were realized to any appreciable extent although this year's work was not devoid of finds of an interesting nature

It must be remembered that excavation work in Burma has to be undertaken in a spirit somewhat different from that in India The sites here which it is expected are likely to yield results of an interesting nature are all Buddhistic all the monuments and most of the finds are considered to be national property and to belong as such and from the religious point of view to the people one has therefore to proceed with caution in a country where Buddhism is a living religion which holds such wondrous sway over the minds of the people So far this Department has not met with any opposition at Hmawza and it is sincerely hoped that this spirit of toleration will continue for archaeological research in Burma is far from being complete at the same time owing to several circumstances it is a work which cannot be pushed through with all the expedition one could wish The results of the year's work at Hmawza may be summarized as follows —

An old mound at *Thaungbyegon* was opened up It is situated close to the south side of the old city within the walls and near the remains of an old gate As usual it was found thickly covered with jungle a preliminary examination of it pointed out that barring the ruinous condition into which it had fallen its interior had not to all appearances been tampered with by treasure hunters that pest of archaeology in Burma or by other mischievous persons It was expected that its excavation would yield objects of antiquarian interest But this anticipation was only partially fulfilled as will be seen below for this mound like unfortunately many others had not escaped the ruthless attention of the treasure hunters as was revealed at the last moment Some of these ruins must have been dug up for treasure very long ago perhaps centuries for in not a few cases the oldest villagers have no recollection of their having ever been meddled with

Plate I shows the mound as it was after clearing the jungle. Owing to the danger to the workmen of digging a cross tunnel through the sides the digging was started from the top and all the debris and the bricks that were found in layers carefully removed. The work was continued for some days without coming across any find worth noticing and during all these days the brick work of the main building was found quite intact except around the fringe or edge where the bricks had deteriorated and were crumbling. One afternoon however a few bricks laid over together in the form of a truncated cone located in the centre of the main brickwork but quite separate from it were brought to light. The top of the cone was discovered at a depth of 16 feet from the summit of the ruin the total height of the mound before it was dismantled being 23 feet above the level of the surrounding ground. It was then conjectured that this small cone formed the top of a small stupa buried inside the outer casing of brickwork yet untouched. This was confirmed by the partial exposition of the final of a stupa early the next day. At this stage expectations ran high among the workmen who could not be convinced that such stupas seldom contain treasures as they understand them in precious stones gold silver etc. and thus decided me to keep trusted night watchmen on the spot on breaking up work every day. The news of the discovery soon spread round and the people of the neighbouring villages came streaming in to the site to visit the shrine.

The work was continued till the whole of that small stupa was exposed. It is of the conical type known among the people here as—*တင်္ဂုဏ်တင်္ဂုဏ်* (the turned stupa) from the fact that every principal part of it is circular in plan. It is built on a square pedestal and has two circular terraces a bell-shaped dome a finial formed of receding rings of round mouldings and an *amlaka* (see Plate II). Its total height measures 6 feet 10 inches.

There were traces that it had once been plastered over but all the plaster had peeled off probably owing to the damp produced by heavy rain water sinking in through the surrounding old brickwork. Otherwise it was intact and bore no mark of having been dug into so far as the body of the shrine was concerned. However there was found a breach on one side in the wall of the pedestal underneath the stupa and a similar breach in the bricks on the corresponding side of the outer casing. The latter was about $2\frac{1}{2}$ feet in width and 6 feet in height. On clearing the debris a small chamber was disclosed right underneath the stupa and the pedestal mentioned was in fact found to be a hollow one forming a relic chamber. No relics were found there all traces of them had disappeared. There were found however a few small fragments of charred bones and some ashes mixed with earth just outside the chamber. There can be therefore but little doubt the stupa and the monument encasing it were raised on the cremated remains of some

high personage now long forgotten, it is difficult to decide as to the age of the building, though the size of the bricks in the outer building point to some antiquity.

Another mound situated in the same locality as the one above mentioned, but a few hundred feet to the west, was also opened up at the same time. It was only a small elevation the top of which was raised 7 feet above the surrounding level, it measured 30 feet east to west and 25 feet north to south at its base. Close to it there were found some terra cotta plaques of a fairly large size with some figures worked on them, on the mound itself were found large sized brickbats which, when entire, must have measured about $15\frac{1}{2}$ " $\times$ $8\frac{1}{2}$ " $\times$ $2\frac{3}{4}$ ", as is well known, the size of bricks is an index to the age of a monument. These several finds consequently decided me to excavate that mound. Two cross trenches were dug starting from the middle of each of the four sides of the mound. At a depth of about one foot below the original surface of the mound on the top there were found bricks in layers following them on every side, we eventually came upon the traces of a brick structure, the square basement of which measures 14 feet 5 inches north south and 14 feet 8 inches east west. Then, I ordered a pit measuring 12 square feet to be sunk from the top. Except for a small indentation into the structure on the west from outside, measuring $2\frac{1}{2}' \times 2' \times 3'$, bricks in layers continued on regularly to a depth of 6 feet 9 inches.

In the indentation just mentioned there were found the shell of a tortoise, a small bronze hand very finely modelled and a small copper rod. This rod is $4\frac{1}{2}$ inches in length, it is thick at both ends and gradually thins to the centre. In shape it resembles very closely the copper rods mentioned as Nos. 83, 84 and 85, photographs of which are shown in Plate LX of the Archaeological Survey of India Report, 1913-14, which are said to have been found in the course of excavations at Besnagar in Gwalior State in India, and commonly supposed to be 'antimony sticks'. To what use this copper rod found at Hmawzā may have been put, I have not yet found out. Whether the small hand referred to was the hand of a Buddha image, is difficult to say, as no other fragments which might have helped to reconstitute the image were found. As for the tortoise shell it has probably to be considered in conjunction with the other finds mentioned below.

All traces of bricks suddenly ceased and two more feet of earth had to be dug into before another layer of bricks was uncovered. The removal of this layer brought to light a small brick chamber, in which were found buried bones of animals which appeared to be the bones of a buffalo, of a species of deer, of a small carnivorous animal, such as a wild cat, and of a bird. They were all placed together in an area

¹ Cf. also figures 26 and 33, Plate XXIV of Archaeological Survey of India Annual Report, 1914-15 containing an account by Sir John Marshall of his excavations at Taxila.

measuring 2 feet 3 inches square by 10 inches in depth. It is worthy of note that in the mound itself no finds were found of a purely Buddhist nature such as terra cotta votive tablets with effigies of the Buddha impressed on them which are very common in Hmawzi. Such a monument with the bones of divers animals carefully buried in a specially built chamber in its core is the only example of its kind that has yet been discovered. It is well known that the Burmese (as well as other races in Burma) long before and after King Anorath (1044—77) used regularly to sacrifice animals to their *nat*s or spirits but principally buffaloes cows goats and fowls the flesh of which was eaten and the heads—especially of buffaloes—were hung in festoons between the pillars of the *nat* temples but nowhere is it hinted at that the bones were buried in specially constructed brick buildings. The ancient Hindus too were great sacrificers of animals but I do not remember having seen it stated anywhere that the remains were buried in special and solid brick monuments. It may perhaps be that the animals above mentioned were sacrificed and buried in this brick building with a specific purpose as for instance to propitiate a national or local *Nat* at a time of famine or epidemic or the *Nat* of the gate and city wall near by (though in these cases human beings were more usually sacrificed).

These explanations are merely tentative. At Ramree the people have the bones of a bird said to have been the Buddha in one of his anterior existences, similarly those animals at Hmawzi might be the supposed relics of the Buddha from previous existences when he as the Buddha attained in the form of an animal but so far as I am aware, the *Jataka* or collection of the anterior lives of the Buddha does not mention the Buddhasatta as having been a tortoise or cat. Future research may bring incidentally to light the real meaning of these finds.

Finds of a different nature were made at a mound known as Sin ma to wan tin kon (ဆိမ္မာတဝန်တိန်ကုန်). It was situated in the jungle to the south of the Le myet hui temple. A preliminary search among the debris there disclosed many bricks with Pāli numeral symbols impressed on them but what chiefly attracted my attention were large fragments of stone which had apparently been broken off

name which may or may not be old and there is nothing regarding it in any known manuscript. But the discovery of the antiquities alluded to above decided me to examine it carefully and see what I could find. So I had all the brick bats and rubbish removed from inside the hollow in the centre of the mound and while doing so recovered many more bricks with Pyu symbols on them. It may be noted that the numerals found on these bricks are clearer and much neater in finish than those that have hitherto been discovered. It is expected that with their help I shall be able to restore the old numeral symbols of the Pyu. It may be mentioned here that in spite of the known settlement of the Pyu in other parts of Burma this old site of Sri Sthetra (Old Prome) seems to be the only likely spot where these symbols and perhaps inscriptions may be recovered. The other places are devoid so far as I have been able to ascertain of traces of the Pyu in such abundance and of such importance.

As the debris inside the hollow were being removed we came upon the smooth surface of a fragment of stone close to the side of the pit. Further clearance of the debris around that fragment brought to light three other pieces of the same stone a few feet below the level of the first one. On all these fragments but one were found mouldings enriched with floral designs and other ornaments carved in low relief. The largest piece is segmental in plan measuring 6 feet across from one end of the segment to the other. It is evidently of a circular stone which no doubt must have served as the pedestal of a huge statue. It is 2 feet 4 inches in height. From the data thus afforded it has been calculated that the stone when entire must have been about 9½ feet in diameter that is nearly 30 feet in circumference. Careful examination of the several fragments at the place of breakage showed that this pedestal had originally been one single huge stone. On one of the fragments the carving was found to be fairly well preserved. The upper moulding of the cornice has lotus flowers carved in relief on a plain surface and to it is attached at the bottom a sort of frieze work on the projection of which is carved a pattern consisting of plain square panels with splayed borders alternated with bosses in the centre of a floral design. The dado is set with alternate recessed panels and projecting blocks on each of the latter which are narrower than the former. The former is carved in low relief a pillar of almost classic pattern enclosed within two flat bands and roses of different designs occupy the panels between. The most prominent feature of the base is the round moulding in the centre which is ornamented with flat bands of floral designs spaced at broad intervals. Plate III gives a view of this fragment considering the size of the stone as it was originally and the wealth of fine ornamentation on it it is a unique piece of art for Burma and forms one of the rare finds that have been made in this province. It is difficult to assign an exact age to it but taking into consideration the bricks with old Pyu numerals on them found round about the fragments

of this pedestal there can be no doubt that it is the work of Pyu artists, and that its date may be placed between about the 10th and 12th centuries

My attention was next drawn to the small range of hills backing the old city site and separating it from the river Irrawaddy. A villager brought me a terra cotta votive tablet which was said to have been found near a small mound of bricks on a spur of those hills near the Pāda pagodas. As already said above such tablets are plentiful in Hmawzā unfortunately there is but little variety in their designs thousands being made out of a very few moulds and sold to present as ex-votos to the temples and pagodas or to enshrine them in the relic chambers. Interest in those tablets is aroused only when one comes across a specimen differing greatly or at least in some particulars from the stereotyped few models which are found by the thousands.

The tablet alluded to above is rectangular in shape measuring 8 × 7 × 2 with a deep impression on one side. It is broken into four fragments but otherwise is in a fairly good state of preservation. There is in the impression an image of Buddha standing on a lotus with the left hand holding a round object which though much damaged yet judging from its size was no doubt an alms bowl held to the level of the stomach the right arm broken off at the wrist is hanging down along the robe. The halo around the head is formed of a flat plain band surrounded by a flamboyant design extending downwards on both sides to the feet. The urna mark is absent and the ushnisha is plain and smooth. No folds of drapery are apparent on the bust which gives the impression of being almost naked but the robe is clearly discernible from the waist down to the ankles the influence of the Gupta school is here clearly discernible. The lotus on which the Buddha is standing is of a less conventionalised type than is usually found in Burma it is in a cup like shape with the petals spread out.

A reference to our extensive collection showed that this type of votive tablet had not as yet been found at Hmawzā or other places in Burma and this decided me to dig around the small mound where it was said to have been found. The mound itself was marked by the rise at the centre of a few feet of broken bricks above the surrounding level of gravel and earth within an area forming roughly a square 20 feet on each side. Digging round this area brought to light the remains of a brick structure square in plan of about 17 feet each side forming an enclosing brickwork or walls two bricks in thickness the square thus formed being filled up with mud and broken bricks but right in the centre there was found a cubical mass of brickwork with all its sides intact the top only being broken off. This cube was protected all round on the outside with a thick layer of large pebbles nearly one foot in thickness. On removing these pebbles and the bricks there were found mixed up with earth a pile of terra cotta votive tablets in

all stages of decay. Only a few were found in a fair state of preservation. On piecing together those best preserved, they were found to be of three different types. They all bear images of the Buddha, either seated or standing. The first type is the one having a standing Buddha, as the one just described. The second has the seated image or principal figure placed in a deep niche crowned by a foliated arch. In the space round the figure outside the flamboyant ornament or halo, are remnants of figures or objects which cannot be made out owing to their much damaged condition. The third type has also a seated Buddha in the centre but it differs from the above in some details. It is seated cross legged with the left leg placed over the right on a lotus cushion. This is common to both types, but the latter has its right hand placed in the lap and the left hand resting on the knee instead of the other way round which is the common posture. This posture is quite uncommon in Buddhist iconography, it is seen in only one other example in stone as far as I am able to ascertain, and may be seen in the Bebe temple Hmawza (*vide* fig 3, page 121 of the Archaeological Survey of India Annual Report, 1909-10). Beneath the lotus cushion on which the Buddha is seated there is a carpet hanging down, on each side of which are two small figures which, judging from the position of one of their hands, seem to be holding conversation with the Buddha. Above these two figures, on each side, is a fly flapper or chowry. The faint lines of the drapery in the second and third type, which are seen only at the neck, wrists and ankles again show the influence of the Gupta school. It may be remarked that the cast of countenance in these three tablets is not Indian (as is the case in almost all old tablets found in Burma) but indigenous, which points out that the moulds were the work not of Indians but of artists, natives of old Prome. They probably belong to some period between the 10th and 13th centuries, *see* Plate IV.

Operations were resumed also at the sites left over last year for want of funds. The results at the Udeinna Natsin lôn (*vide* paragraph 42 of the Annual Report for the year ending 31st March 1925) were rather disappointing. A few more sculptures were found, but they were very much damaged. The mound at the Kimmungyon yielded a few more plaques of the same nature as those mentioned last year (paragraph 30), these also bear the stamp of local workmanship, and form a distinct group by themselves.

27 During my visit at Pagan in November, U Wilatha, a Buddhist monk of the Ananda Monastery, brought to my notice the discovery of two bronze images of Buddha by a man named Maung Chit Sa while ploughing in his fields. Maung Chit Sa is a villager of Taungbi, a suburb of Pagan, he had entrusted for safe custody and on religious grounds these two images to another monk residing in a monastery close to his village. I

Excavations, at
Pagan

sent for the images for examination and for any action that might be necessary under the Treasure Trove Act. These images are in the round the Buddha standing on a double lotus pedestal. They are practically replicas one of the other differing only in size one is 23½ inches in height standing on a pedestal 3½ inches high and the other is 14½ inches in height on a pedestal 2½ inches high. In each the right hand displaying in the palm three long lines forming nearly a triangle with the symbolical wheel in the centre is raised in the *abhaya mudra* while the left hand close to the side holds some folds of the robe that is they are images of Dipankara Buddha. The cast of countenance as well as the technique show these images to have been moulded by Indian artists the close fitting garments betray Gupta influence. As these images belong clearly to the 11th or 12th century I decided to dig at the spot where they are said to have been found. Almost a foot below the surface there was brought to light a stone slab 18 inches X 13 inches X 6 inches. It was quite plain and on turning it up a brick chamber measuring 6 feet 6 inches in depth was brought to view but there was nothing in it. This chamber had probably been opened up by Mying Chit Si himself and in it must have been the two images just referred to but he denied all knowledge of it.

In close proximity to this site were found many terra cotta votive tablets each bearing a figure of the Buddha seated cross legged under the Mahabodhi temple of Buddha Gaya surrounded by many miniature stupas. One of them bears two inscriptions in different characters the first being in Pali in Nagari characters just below the Buddha's seat the other on the reverse is in Burmese letters this latter inscription very cursive seems to have been traced by hand before the tablet was completely dried. The former is the Buddhist formula so common on these tablets beginning *Ye dhamma hetu pabbhava*

The Burmese is an aspiration of the donor praying for chieftainship in all of his future existences either among men or in heaven. There is no date but judging from the characters this tablet may be assigned to the 10th 12th century A.D. Of the two bronze images the smaller one has been taken over by this office and deposited in the Museum at Pagan the other one was left in charge of the monk in whose possession it was found.

On digging for a post hole for putting up a *zayat* (rest house) close to the ruins of an old monument on the Trywindaung hill a Buddhist monk living on that hill came upon a rare find. It consists of a lotus flower in bronze the stalk of which in its turn rises from a lotus pedestal. The lotus has eight petals which can be made by an ingenious arrangement to spread out and close up. To each petal within the flower is fixed a bronze figure in the round which can be easily removed each figure about 1½ inches in height illustrates one of the principal scenes in the Buddha's life, in the centre is a seated image of Buddha nearly 3 inches high. The stand from which the stalk rises is flanked by a three headed

nāgini on either side and above each superposed is the figure of an elephant and then of a lion occupying the centre of a floral motif which branches off the main stalk. The workmanship is very neat and on technical grounds it may belong to the 11th century. Considering this find from an antiquarian point of view its proper place should be in the Museum at Pagan there are however as often happens in such cases difficulties in the way of placing it there. The District Magistrate concerned has been asked to enquire from the said monk what he proposes to do with the object so that it may be preserved and be freely accessible to every one the Buddhist public and the members of this Department.

SECTION II

The Epigraphical Nomenclature Exploratory and other work of the Department and its bearing on historical research including reports on special subjects in which important discoveries have been made or information collected (A brief reference only is made to subjects on which special reports have been contributed to the General Archaeological Report)

28 During the year under report this office succeeded in preparing estampages of twenty one new stone inscriptions (see Appendix G I to this Report). Of these seven were found in the Pagan Township one in the Tringtha Township Myingyan District nine in the Meilitih Township Meilitih District and four at Mrohung in Alyab District. The oldest inscription discovered during the year is perhaps the one line inscription found engraved on one side of the pedestal of a small stone stupa which was found near the Shitthaung Temple at Myokaung. It is very much damaged and only a few letters of it can be made out. They are in old Nāgari characters and belong to about the 7th or 8th century A D. Of the remaining inscriptions special mention may be made of an inscription found on the Trywindaung Hill in the Pagan Township (No 10 of the list given as Appendix G I at the end of the Report). It is inscribed on a stone and contains 19 lines of writing. It is not dated but from the archaic style of its writing it cannot be far wrong if it is assigned to the end of the XI century A D and placed among the earliest epigraphs of King Kyazittala in Burmese if not earlier. It records the pious acts of the donor which consisted in building pagodas making images of Buddha constructing monasteries and dharmasālas and having a portion of the Buddhist scriptures written (on palm leaves) etc etc. It is perhaps the earliest original inscription in Burmese.

that has yet been discovered it teems with old Burmese expressions and thus forms a most important record from the philological point of view. Mention may be made also of another inscription found in the same locality. It is dated 574 B.E. (1212 A.D.) and records the building of a *Sima* by King Uzana on the site of an old one which had fallen into ruin. This old *Sima* the inscription records was originally constructed by Sawrahan. King Uzana is no doubt the same as King Zeyatheinkha or Nandaungmyi the founder of the Tilominlo Temple, who reigned at Pagan from 1210 to 1234 A.D. and who in this inscription is styled Tribhuvanādityapāra dhamma rājādhirāja dānapati Narasingha Ujjana. But who that Sawrahan is is not easy to decide. There were two Kings of Pagan ordinarily known as Sawrahan (1) Poppa Sawrahan and (2) Nyaung U Sawrahan. The former is said to have reigned at Pagan from 613 to 640 A.D. and the latter 956—1001. The former is no other than the pious king who the Burmese chroniclers assert, founded the present Burmese era and who as a monk before he became king is said to have founded a *Sima*. The latter is the cultivator king who with the help of the *Aras* built five stupas at Pagan taking those in Lower Burma as models. But he considered that Naga worship was more propitious and was not religiously inclined from the Buddhist point of view. The question now is whether the 'Sawrahan' alluded to in the inscription is Poppa Sawrahan or Nyaung U Sawrahan. In the present state of our knowledge it is hardly possible for us to decide one way or the other. However it may be mentioned that Poppa Sawrahan had his headquarters at a place known as Timpawadi, which was much closer to the Tawindawng Hill than Pagan the headquarters of Nyaung U Sawrahan. If the former king as seems probable is meant then it will enable us to push back on the strength of old lithic records the date of putting up religious edifices at Pagan or its neighbourhood some centuries before the time of Kings Anorata and Kyazittha (VI—VII century A.D.). On the other hand, the author of this inscription lived exactly six centuries after Poppa Sawrahan and it is doubtful whether the name of a builder of a *Sima* could be remembered after such a lapse of time in the absence of any written records up to the middle of the 11th century at Pagan.

29 The Nagari inscription pillar at the Shitthung Pagoda was noticed

The Nagari inscription at the Shitthung Temple, Myohring

as long ago as the early eighties and Forchhammer made a mention of it in his report on the antiquities of Arakan. For convenience of reference I reproduce here what he has said about this pillar in his description of the Shitthung Temple. To the left of the entrance (north side) a square stone pillar rises to the height of 11 feet from the socket. Each side is 2 feet 4 inches broad. Three sides are covered with inscriptions in Nagari characters. That facing the east is almost entirely defaced and the text cannot be recovered. The inscription on the north

side is also much damaged the lines are very irregular and the letters badly engraved that on the west side is best preserved the south side of the pillar has not been inscribed the stone exhibits no ornamental designs Opposite the inscription is an octagonal stone pillar 8 feet 11 inches high above ground the circumference of the base measures 72 inches (9 inches to each side) the decorative designs near the top are in relief the pillar contains no inscriptions the shaft and base are roughly hewn * Unfortunately the learned author did not say or had no time to say anything further about the contents of those inscriptions for he died shortly after

As is stated above there are writings on three sides only of the stone The writing on the east side has been much defaced that on the north side is also damaged and the one on the west side has only part of it in a good state of preservation the upper portion having worn away to a great extent In the year 1921 I sent a rubbing of it to the Government Epigraphist in India for favour of decipherment and translation but the work could not be taken in hand and up to now it has remained undeciphered

The stone now stands on one side of the head of the main entrance to the temple with on the opposite side of it another stone which from the description given above is very much smaller in size They were apparently used there as the pillars for a gate but from the inequality in their size and difference in their shape both could not have belonged originally to the Temple at the entrance to which they are now standing It is quite probable that the stone with the inscriptions was brought over from somewhere else for the inscription referred to above may on palaeographical grounds be assigned to the 9th 10th century A D and compares very closely with the script used in Dharma Palas Inscription of 850 A D and shown as fig 3 in Plate XXVIII of Cunningham's Mahabodhi † Moreover mention is made in them of the following kings or Governors of Arakan with a reference to the length of their reigns —

- | | |
|------------------------|--------------------|
| (1) Sri Dharma Vijaya | (5) Sri Yajñipala |
| (2) Narendra Vijaya | (6) Ananda Chandra |
| (3) Narendra Chandra | (7) Prithi Chandra |
| (4) Sri Dharma Chandra | (8) Niti Chandra |
| (9) —ti Chandra | |

Some of these kings may be restored from the names mentioned on some of the coins shown in Plate II of Phayres Coins of Arakan Phayres Varmā Vijaya should certainly be read as Dharma Vijaya and his Varmā Chandra as Dhamma Chandra Phayres Prithi Chandra stands for No 7 of the above list and a coin belonging to the

* Forchhammer's Arakan II—Mrohaung page 20

† For the latest account of the Palas of Bengal see Mr R D Banerjee's The Palas of Bengal in the Memoirs of the Asiatic Society of Bengal Vol V No 3

Phayre Provincial Museum has certainly the name "Niti Chandra" clearly stamped on it, although Vincent Smith has read it or a legend somewhat similar to it as 'Sri Sivasava or Givisy'*. What Phayre and Vincent Smith have read as "Yari Kriya" or "Yui Kriya" may stand for "Yanripah" No 5 of the above list. In addition to these the Honorary Archaeological Officer had once in his possession a coin bearing a legend which the Government Epigraphist in India read as "Bhisi Chandra (for perhaps Bhuti Chandra or Bhumi Chandra)". Numbers 4 and 8 of Phayre's coins add two additional names to the above. They are (1) Diti Chandra, and (2) Viri Chandra, while Mr R D Binerji adds the following names to the list of the mediæval kings of Arakan —

- | | |
|----------------|--------------------------|
| (1) Lalitakara | (3) Piadvumakara, and |
| (2) Rimyakara | (4) Antakara or Annakara |

These names were found in the coins of Arakan belonging to the Cabinet of Mr Prifulla Nath Tagore of Calcutta, and Mr Binerji thinks that these coins may, on palæographical grounds, be assigned to the 10th century A D †

The importance of the inscription alluded to as a historical document may be judged from the references made above, and it may be mentioned that the much damaged inscription on the north side of the stone with the lines very irregular and the letters badly engraved may on palæographical grounds belong to another period and may on that account be an earlier one or a later addition to the above inscription ‡

30 The coins referred to above are from the collections shown in Plate II of "Phayre's Coins of Arakan" from the Cabinet of the Indian Museum, Calcutta a coin in the possession of the Honorary Archaeological Officer, Arakan from the Cabinet of the Phayre Provincial Museum, Rangoon, and lastly from the Cabinet belonging to Mr Prifulla Nath Tagore of Calcutta already mentioned above. Another coin which may be of importance for our present purpose may also be mentioned. It is shown as No 7 in Phayre's list (Plate II *ibid*). It has two letters stamped on it, which may be read as "Dima". Now these coins have all a family likeness, they all have a trident like ornament on the reverse and recumbent humped bull on the obverse and the legend or name of the king is found

* V A Smith's 'Catalogue of the Coins in the Indian Museum Calcutta No. 1, page 332

† Journal of the Asiatic Society of Bengal Volume XVI, 1920 No. 3 page 85

‡ Since the above is in proof Mr Hirananda Sastri M A the present Government Epigraphist for India sends the transcript of a portion of the best preserved inscription on the west face of the stone and a summary of its contents. As it may prove to be of some interest to our readers I give in Appendix H to this report Mr. Hirananda Sastri's letter to me on the subject and his summary of the inscription

over the recumbent bull. There is no doubt that the bull appears also on some of the coins of the Hindu kings of Ohind,* but taking all things into consideration no reasonable doubt need be entertained as to all those coins mentioned in the foregoing paragraph belonging to one locality, *i.e.*, Arakan. On paleographical grounds these coins, beginning with No 7 of Phayre, range over a period extending from about the middle of the 4th to the 10th century A D.

Phayre gives two lists of Chandra kings of Arakan. The first list begins with Dwara Chandra and ends with Gunna Chandra. It was placed in 2350 to 2050 years B C, while the second list beginning with Maha taing Chandra and ending with Tsula Taing Chandra was placed in the 8th—10th century A D †. There is no doubt that the second list is much closer to ours but still there seems to be some doubt as to the correctness of that list more so when none of Phayre's can be identified with any one of ours.

31 The above state of things will convince our readers that much remains to be done in the way of unravelling the early history of Arakan, and the period covered by the coins mentioned above will show that there must be still a certain number of coins of that type that have not been brought to light. At this juncture I would appeal to every lover of Oriental History and numismatist in whose possession these coins may perhaps be to bring them to light and allow them to be examined by an expert, and it is earnestly hoped that Arakanese gentlemen especially, not a few of whom have in their possession old coins may answer this appeal. Apart from the history of Arakan a portion of the history of Eastern Bengal, which is at present hidden in myths and fables, or based on conjectures, may also be unfolded.

32 During the year under report nine new coins were added to the Coin Cabinet of the Phayre Provincial Museum, Rangoon, and two to the Coin Cabinet of the office of the Superintendent, Archæological Survey, Burma Circle, Mandalay (*see* Appendix G-II to this Report). Of the former seven are silver and two copper coins. The silver coins are those of the early Indian Currency commonly known as Indian punch-marked coins, of which four are round and three rectangular, and they all bear punch-marks both on the obverse and reverse faces. They were found at Village Thathan, Akaltara, Tahsil Janjgir, District Bilaspur, and presented by the Director of Industries, Central Provinces. The copper coins are those of Assaladeva about 1255 A D of the Dynasty of

* V. A. Smith's 'Catalogue of the Coins in the Indian Museum, Calcutta, pages 243—9.

† Phayre's 'History of Burma' Appendix C, pages 293—299.

Nowar, they were found at Lahtpur Jhansi District and presented by the Government of the United Provinces. The other two are also silver coins. They are Burnese coins known as symbolical coins each bearing on the obverse face the rising sun in dotted border and on the reverse face various symbols. They were found in the ruins of old Halingyi near Shwebo and presented by Mr H F Searle FCS Settlement Officer, Mandalay.

ARCHAEOLOGICAL FINDS

33 U Me CIE ISO KSM Deputy Commissioner Prome forwarded to this office a copy of the report from the Town Inspector of Police to the District Superintendent of Police, Prome on the discovery of a copper tin containing an iron ball and two inscribed silver plates at Prome. They are said to have been found on the 22nd September 1925 by some people headed by U Terwanta a Buddhist monk while they were digging the ground for the erection of a prandol in front of the Sedatkyi Image. The iron ball it is said was as bright as if it had just been electroplated. The inscriptions on the plates translated by the Town Inspector of Police read as follows — 'This was made by an ancient saint (Yahanda) over 120 years after the nirvana of the Lord Buddha. The advantages of this ball are that whoever drinks the water or oil into which it has been sunk will be free from all kinds of diseases.' The rumour of this find spread over all the neighbouring villages and numerous people from far and near came to see the ball and drink the water. The very fact that an inscription so old as about 120 years after the Buddha's death could be read by ordinary persons without any previous training in epigraphy is itself a proof that the writing is quite modern. The alleged finding of these silver plates must therefore as the Deputy Commissioner of Prome had already guessed be a clever device for collecting subscriptions for the incomplete image Sedatkyi which for want of funds could not be finished or be provided with a canopy.

34 Major G C Shke I A Deputy Commissioner Myingyan sent to this office a small piece of slate bearing an inscription found at Gvokpin Village Myingyan Township which is said to have been discovered together with an image of Buddha 1½ feet in height by a villager of Gvokpin while ploughing his land about two years ago. The inscription consists of four lines and reads as follows —

- | | |
|-------------------------------|-------------------------------|
| (1) ဆက္ကရင် ခုဂရုဒ်းမိတ္တမိရရ | (3) ရုပ်ပွဲကံသိထေဝါတိကံသိဝါသိ |
| (2) သောသောကံသောပဋ္ဌဗ္ဗာဒ်း | (4) ၄ ၂ ၆ |
| | ကွ ခိ ၀ |

The meaning of the first three lines is clear and is as follows —

The quicksilver ashes the Buddha image and the relics kept (here) by the sage (rishi) Cittavira in the year (Saka era) 198 are genuine Burmese alchemists say that quicksilver when reduced to ashes and taken internally renders one immune from disease and from death. The relics mentioned but not actually found must probably if any have been placed within the small image mentioned above as is often the case.

Saka era (era) 198 in the absence of any specification as to which era is referred to is no doubt to be taken as the present Burmese era and in this case Saka era 198 yields the date 836 A.D. This would be a very good find were the characters on the bit of slate corresponding to those of that period unfortunately the letters are those used now and days in the 20th century moreover slate was known in Burma so far as I have been able to ascertain only after the British annexation. Those two points settle the question as to the alleged antiquity of the finds. I had no opportunity to examine the Buddha image which may or may not be old but that most probably it is a modern one is deduced from the bit of slate and the writing on it as above explained. The fourth line is in cipher such ciphers can be worked out on an infinity of keys not having the key of this fourth line it was impossible to decipher it.

35 Maung Sein Hmon Herdman of Gwetauk Village Hmawza Township

Find at Gwetauk Village Hmawza Township
 Maung Sein Hmon applied to the Deputy Commissioner Prame for permission to repair the Gwedung pagoda at the above mentioned village. On a reference being made to this office leave was granted and the request made that the applicant should keep a list of the finds made in the course of the work and that a copy of it should be sent to this office. A list of these finds was subsequently forwarded they consisted of — (1) one silver image of Buddha (2) three stone images of Buddha (3) an earthen vase (4) fragments 110 of bullions of lead (5) five bronze images of Buddha (6) one gold plate and (7) one gold flower. I have asked the Deputy Commissioner to kindly arrange if possible to have a representative selection of the above sent to this office for examination.

36 Maung Tun E Herdman of Ziok Village Patheingyi Township

Finds in a ruined pagoda at Ziok Village Patheingyi Township
 Maung Tun E applied to the Subdivisional Officer Amarapura for permission to dismantle a ruined pagoda and build a new one in its stead enshrining therein any relics which might be found.

On a reference being made to this office permission was granted with the usual request that an exhaustive list of all objects found should be forwarded to this office. The Thugyi is said to have made the following finds — (1) two bronze images of Buddha standing

each 4 inches in height (2) four bronze images of seated Buddha, each 2 inches in height, (3) two bronze images of Buddhist saints 2 inches high (4) one bronze miniature monastery 6 inches in height, (5) one relic about the size of a pepper corn and (6) a figure of a *hansa* or ruddy sheldrake made of clay 3 inches high. These finds do not appear to be older than about 100 or 150 years and are of no archaeological interest.

37 At pages 15 and 16 of the *Burmese Patriot* a Burmese newspaper of Mandalay issued on the 4th June 1925 mention was made of the discovery of a cave near Paraw Village Patheingyi Township Mandalay District, in which there have been found it was said, many Buddhist objects and an inscribed stone slab. I asked the Subdivisional Officer Amarapura to be good enough to make enquiries concerning those finds. I subsequently received a report on the objects found. According to the report the inscription on the stone is perfectly illegible; the other finds consist of crudely executed stone figures of animals, birds and reptiles which do not appear to possess any archaeological interest. I would however, have deputed one of my assistants to report on these finds but was told that the cave among the hills is very difficult of access and practically inaccessible during the rains.

*Summary of the work done by Maung San Shwe Bu, Honorary
Archaeological Officer for Arakan for the year 1925-26*

38 (a) Touring was made increasingly difficult this year because the Government launches were no longer available for the use of this department due to the introduction of the payment system. It is true that the Arakan Flotilla launches ply to the township headquarters of the district, but those who carry heavy luggage experience much difficulty and inconvenience in travelling by them.

(b) It was the intention of Mr Duroiselle to visit Arakan during the month of December 1925. His original proposal was to tour about this district for about three weeks or a month. But the difficulties of transport compelled him to defer his visit and at the same time to curtail the period of his stay in Arakan considerably. He arrived here early in February 1926. The most he could do under the circumstances was to visit Myohraung alone where there was going on some conservation work. He remained there for a few days principally inspecting the Shitthaung temple which was under repair the Andaw Thein and the DuKkanthein. He was then compelled to return to Burma in connection with some urgent work. The Honorary Archaeological Officer for Arakan accompanied him throughout the tour.

(c) The work on the main building of the Shitthaung temple has completely ceased. The western wall which showed signs of tumbling down is now being strengthened and the debris heaped up at its base has been cleared.

During the year under report a small stone pagoda,* about 60 feet in height said to be an exact miniature of the Urittaung pagoda and situated on the Ponnagyun side was completely restored by public subscription.

Unfortunately much money has been spent in plastering it with cement which experience here has proved, is of little good when used over stone surfaces.

(d) In the small exhibition that was attached to the annual gathering of Buddhist monks of Arakan there was a collection of old Arakanese weapons and coins. I examined the latter which consisted of 26 coins. They were mostly of the Mrauk dynasty (1430—1784). As the majority of the coins duplicate those already noticed in the Report of the Superintendent's Archaeological Survey, Burma, for the year ending the 31st March 1925, only those that are not included in that list are mentioned below. These coins are now in the possession of a Buddhist monk at Akyab.

1 *Obverse* —985 Sinbyuthakhin Sinnithakhin Mintaragni Sheer Shab

Reverse —Persian and Nāgarī characters

(Date corresponds with Thirithudhammaraza 1622—1638 A.D. There was another issue in 1636.)

2 *Obverse* —1046 Sinbyuthakhin Sinnithakhin Thirithudhammaraza

Reverse —Persian and Nāgarī characters

(Date corresponds with Thirithuriya or Uggabala.)

3 *Obverse* —1075 Shwenanthakhin Sanda Wizaya

Reverse —The same as above

(This is a second issue. The first was made in 1072 when he ascended the throne.)

4 *Obverse* —1099 Shwenanthakhin Sanda Wizalaraza

Reverse —The same as above

5 *Obverse* —1099 Shwenanthakhin Madaritraza

Reverse —The same as above

(No. 4 ruled for 8 months only when he was succeeded by No. 5.)

(e) In January 1926 the Subdivisional Officer, Kyauktaw, reported that certain people belonging to Apaukwa, Princhaung and Nebukhan villages broke down an old stone pagoda known to the locality as Myit Kraw daw Zedi with a view to its restoration. In the course of their operation they found certain relics together with three very small bronze and gold images and a

* The repairs to this pagoda were done privately the building not being included in this Department's list.

somewhat damaged copper coin. The relics and the images are now in the custody of one Maung Pyaw, a member of the Circle Board who supervised the work. The coin, now in this office, bears Persian characters on both sides. It is a *Kalima* coin containing a text from the Quoran and struck by one of the first ten kings of the Mraukū dynasty during the period when Arakan was subordinate to the Sultanate of Bengal.

The Deputy Commissioner, Akyab, sent me a stone sculpture which he had brought away with him from the ancient site of Wesali. It is only a fragment forming the lower part of the sculpture, and is much damaged.

It most probably represents Durgā in the act of slaying the "Buffalo" demon (Mahishāsura). The principal figure, the lower half of which only has been preserved, is standing on a lotus with her right foot and a part of her trident resting on the demon. The demon itself which can scarcely be distinguished owing to its damaged condition is lying prostrate below. It is probably of Gupta date.

CHAS DUROISELLE,

MANDALAY, 21st May 1926.

Superintendent Archaeological Survey Burma

PLATE I

An old mound at Thaungbyegon Hmanza, before excavation (*vide* paragraph
26 page 19).



PLATE II

The mound at Thaungbyegon Hmawza shown in Plate I with the encased
stupa uncovered after excavation (vide paragraph 2(pages 19 and 20)



PLATE III

**Fragment of a stone pedestal found at Sin ma ko wun din kôn Hmawza (*vide*
paragraph 26 pages 22 and 23)**

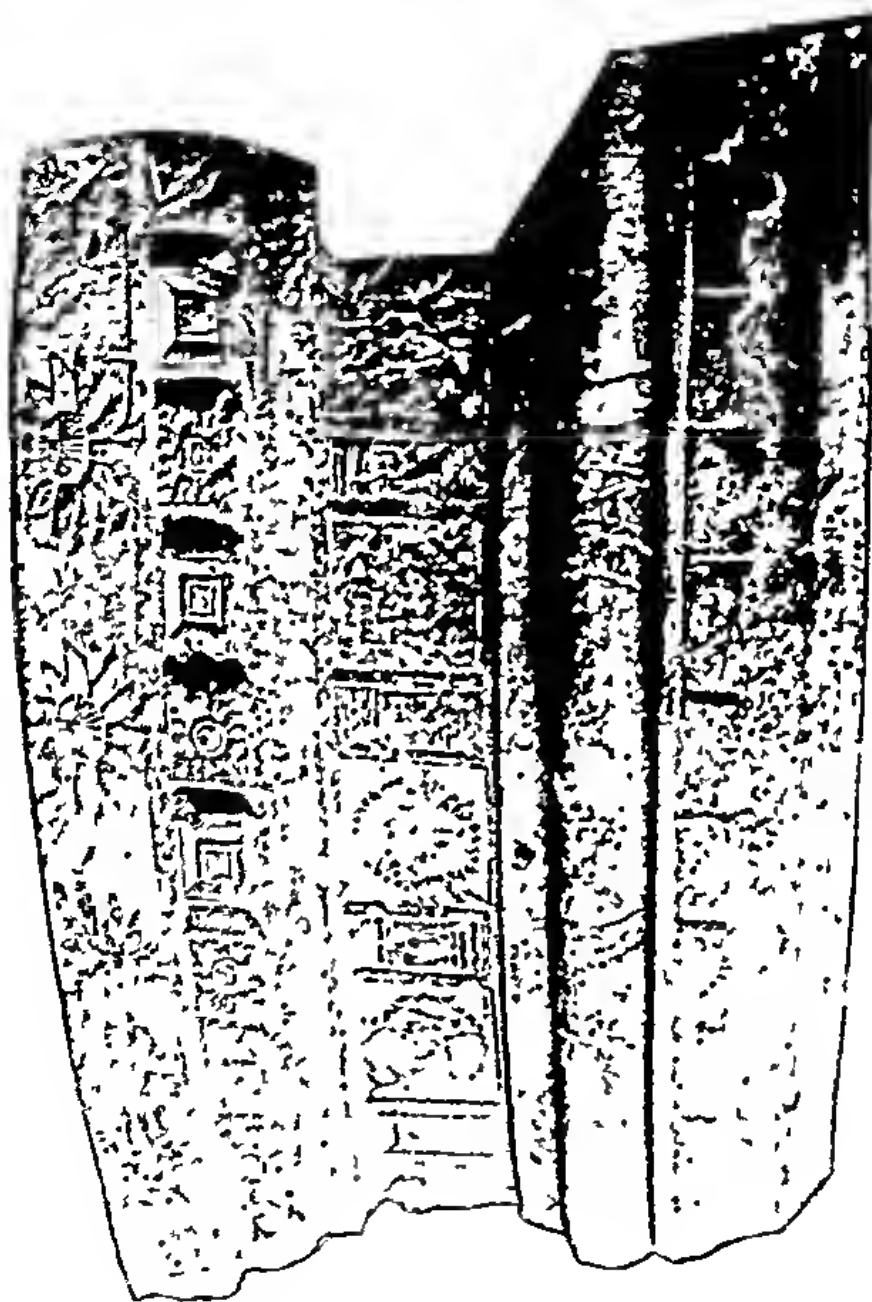


PLATE IV

Figures 1—3 —Terra-cotta votive tablets bearing effigies of Buddha and found in a brick mound on a spur of the hills near Pada Pagodas, Hinawza (vide paragraph 26 pages 23 and 24)



Fig 1



Fig 2



Fig 3

APPENDIX A

Register of Objects of Archaeological interest, the preservation of which has been approved by Government

Title and Nature.	Locality	Description.	Remarks.
(1)	(2)	(3)	(4)
1 Payathonzu Temple 2 Thanbula Temple 3 Nandamanya Temple.	Minnanthu	These temples contain frescoes very interesting both from the religious and historical points of view. They belong to about the 12th 13th century A.D. They are in a fair state of preservation.	
4 Andaw Pagoda	Mrohaung	Built by King Minbin (1531—1553) to enshrine a tooth relic of the Buddha said to have been obtained from Ceylon. It was built of stone and consists of a central block, which is octagonal in plan surrounded by two vaulted corridor passages the plan of each of which is also octagonal and surmounted by a small <i>chatya</i> .	
5 Dukkanthein Temple	Do	It is a plain structure of unique type in plan which is spiral in form. It is built of massive stone walls. The vaulted passage inside goes round a central pile rising gradually until it reaches to a vaulted chamber on the top. Its outer walls are pierced with holes and are crenellated on the top and the building was used as a fortress in times of danger. The walls of this passage are ornamented with many sculptures.	
6. Ratanabon Pagoda	Do	Built by King Min Palaung who reigned over Arakan from 1571—1593 A.D. It is conical in shape, and constitutes one of the principal types of buildings in Arakan.	

APPENDIX B

Application for Administrative approval to the Preservation by Government of an object of Archaeological, Historical or Architectural interest—Nil.

APPENDIX C

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending 31st March 1926

District	Locality	Name of work and description	Amount of sanctioned estimate	Allotment for the year 1925-26	Amount spent during the year 1925-26	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			Rs	Rs	Rs	
		(a) SPECIAL REPAIRS				
		Non recurring Charges				
Mingyan	Pwasaw	Dhammayaz ka Pagoda	37 388	12 000 (+ 853) (+ 332)	13 020	
Mandalay	Mandalay	Construction of gardens on the Palace platform and special repairs to Palace buildings	89 850	12 849	11 673	
Do	Do	Pyatthats on the Fort Walls	5 777	6 000 (- 332)	6 213	
Do	Do	Converting an old brick building near the Palace into quarters for the Palace durwans and sweepers	1 633	1 633	1 713	
Do	Do	Verandah of the King's Apartment of the Palace	1 012	1 160	1 011	
Do	Amara pura	Taungthaman Kyauk lawgyi Pagoda	3 842	3 842	3 929	
Do	Do	Bagyidaw's Tomb	320	320	319	
Akyab	Mrohaung	Government contribution towards repairs to Slutthaung and Dukkanthem Temples		2 500	2 500*	
Prome ..	Hmawza	Excavation charges		1 000	1 000*	
		Total		41 304 (+ 853)	41 378	

* Undertaken departmentally

APPENDIX C—*contd*

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending 31st March 1926—contd

District.	Locality	Name of work and description.	Amount of sanctioned estimate	Amount for the year 1925-26	Amount spent during the year 1925-26.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		(b) ANNUAL REPAIRS	Rs	Rs	Rs	
		<i>Recurring Charges</i>				
Hantha waddy	Syriam	Wages of Caretaker and annual repairs to the old Portuguese Church	250	250	249	
Mandalay	Mandalay	Palace buildings	3 000	3 000 (+ 1 000) (- 500)	3 575	
Do	Do	Wages of durwans looking after the Palace buildings	3 000	3 000	2 868*	
Do	Do	Pyatthats on the Fort Walls	4 000	4 000 (- 1 000) (+ 300)	3 356	
Do	Do	Tawgyagyaung Pagoda	100	100	100	
Do.	Do	Tomb of King Mindon				
Do	Do	Tomb of Queen Sin byumayin				
Do	Do.	Tomb of Medawgyi mother in law of Mindon				
Do	Do	Tomb of Nannadawgyi				
Do	Do.	Tomb of Medawgyi (Laungshe Queen) Queen of Mindon	300	300	296	
Do	Amara pura	Tomb of Bodawpaya				
Do	Do.	Tomb of King Bagyidaw				
Do	Do	Tomb of Shwebo Min				
Do	Do	Tomb of King Mindon's mother				
		Carried over		10,650	10,414	

* Undertaken departmentally

APPENDIX C—contd.

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending 31st March 1926—contd

District.	Locality	Name of work and description	Amount of sanctioned estimate.	Allotment for the year 1925-26	Amount spent during the year 1925-26	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		(b) ANNUAL REPAIRS—contd	Rs	Rs	Rs	
		<i>Recurring Charges—contd</i>				
		Brought forward	.	10 650	10 444	
Mandalay	Amara pura	Pangon and Shwe daik	100	100	97	
Kyaukse	Kala gyaung	Clearing jungle around Nandawye Pagoda				
Do	Do	Clearing jungle around Letthe Pagoda				
Do	Do	Clearing jungle around Chanthaya Pagoda	180	180	147	
Do	Ebya	Clearing jungle around Shwezigon Pagoda				
Do	Metkaya	Clearing jungle around Shweyaung daw Pagoda				
Sagaing	Sagaing	Wages of caretaker and annual repairs to the Tupayon Pagoda	539	539	537	
Do	Do	Inscription shed	70	70	40	
Do	Mingun	Pondawpaya	109	109	81	
Do	Do	Tazaung and Bell	190	190	176	
Do	Do	Wages of caretaker and annual repairs to the Sinbyume Pagoda	820	820	769	
Do	Ava	Okkyaung and Watch Tower	737	737	709	
		Carried over		13 395	13,000	

APPENDIX C—contd

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending 31st March 1926—contd

District	Locality	Name of work and description	Amount of sanctioned estimate	Allotment for the year 1925-26	Amount spent during the year 1925-26	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		(b) ANNUAL REPAIRS—cost	Rs	Rs	Rs	
		Recurring Charges—contd				
		Brought forward		13 395	13 000	
Shwebo	Shwebo	Shed over the inscription stone in the Court House compound	50	50	36	
Do	Do	Alaungpaya's Tomb	50	50 (—50)		The monument was removed from the list
Myingyan	Pagan	Tilominlo Pagoda (spent) Rs 300				
Do	Do	Mingalazedi Pagoda (spent) Rs 500				
Do	Do	Gawdawpalin Pagoda (spent) Rs 100				
Do	Do	Bupaya Pagoda (spent) Rs 160				
Do	Do	Diammayangyi Pagoda (spent) Rs 340				
Do	Myinpagan	Nagayon Pagoda (spent) Rs 1 039	3 000	3 000	2 809	
Do	Do	Se nmyet Ama and Nyima 2 pagodas (spent) Rs 50				
Do	Do	Pawdawmu Pagoda (spent) Rs 20				
Do	Do	Nanpaya Stone Temple (spent) Rs 160				
Do	Do	Manuha Temple (spent) Rs 70				
Do	Do	My nkaba Pagoda (spent) Rs 70				
		Carried over		16 495 (—50)	15 845	

APPENDIX C—concl'd

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending 31st March 1926—concl'd

District	Locality	Name of work and description	Amount of sanctioned estimate	Amount for the year 1925-26	Amount spent during the year 1925-26	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		(b) ANNUAL REPAIRS—concl'd	Rs	Rs	Rs	
		Recurring Charges—concl'd				
		Brought forward		16 495 (-50)	15 845	
Myingyan	Pagan	Wages of durwans looking after pagodas and the Museum	1 800	1 800	1 859	
Pegu	Pegu	Pali stone shed and an old buoy	39	40	39	
Prome	Hmawza	Bawbawgyi Pagoda	300	300 (+50)	347	
Do	Do	Lemyethna Pagoda				
Do	Do	Bebe Pagoda				
		Total		18 635	18 090	
		Total Annual and Special Repairs		59 939 (+853)	59 468	
		Add 23 per cent agency charges on the cost of works undertaken through the agency of the Public Works Department		12 291 (+197)	12 213	
		GRAND TOTAL		72 230 (+1 050)	71 681	

APPENDIX D

Cost of Archaeological Survey, Burma under the main heads of the Budget for 1925-26

Main heads of Budget, (1)	Provis on in Budget for 1925-26. (2)	Actual expenditure in 1925-26. (3)	Balance remaining on the 31st March 1926. (4)
	Rs A P	Rs A P	Rs A P
ESTABLISHMENT OF THE SUPERINTENDENT ARCHÆO LOGICAL SURVEY			
<i>Salaries</i>			
<i>OFFICERS</i>			
Superintendent Archaeological Survey 1	20 500 0 0	17 091 15 0	3 458 1 0
Assistant Superintendent Archaeologi cal Survey 1		(+ £360)	(-£360)
Leave Salary	3 000 0 0		3 000 0 0
Total Pay of Officers	23 550 0 0	17 091 15 0 (+ £360)	6 458 1 0 (-£360)
<i>ESTABLISHMENT</i>			
Conservation Assistant 1	2 680 0 0	539 6 0	2 140 10 0
Architectural Surveyor 1	2 040 0 0	2 036 15 0	3 1 0
Talaing Pandit 1	1 140 0 0	1 140 0 0	
Clerks 4	3 600 0 0	3 149 11 0	450 5 0
Draftsman 1	960 0 0	484 8 0	475 8 0
Burmese Artist and Assistant Photo- grapher 2	1 190 0 0	978 5 0	211 11 0
Servants 3	570 0 0	555 3 0	14 13 0
Leave Salary	300 0 0	46 11 0	253 5 0
Total Pay of Establishment	12 480 0 0	8 930 11 0	3 549 5 0
<i>Allowances Honoraria etc</i>			
Honorarium			
House rent and other allowances	2 220 0 0	2 220 0 0	
Travelling allowance of officers	2 400 0 0	3 012 10 0	237 6 0
(1) (+850 0 0)			
Travelling allowance of Establish ment	1 600 0 0	2,207 2 0	(3)-207 2 0
(2) (+400 0 0)			
Hill journey allowance	410 0 0		410 0 0
Burma allowance	660 0 0	572 14 0	87 2 0
Total Allowances, Honoraria etc	7 290 0 0 (+ 1 250 0 0)	8 012 10 0	527 6 0

(1) & (2) Obtained by re-appropriation from the Archaeological reserve.
 (3) Debited against savings under the head "Travelling allowance of officers."

APPENDIX E

(a) *List of Drawings made by the Archaeological Survey, Burma, during the year 1925-26*

Annual No.	Serial No.	Description of Drawing.	Scale	Locality.
(1)	(2)	(3)	(4)	(5)
1	516*	Ananda Temple showing the Sikhara	4" = 1"	Pagan
2	517	Ananda Temple showing part of the enclosure wall at the north-east corner	2' = 1"	
3	518	Ananda Temple— Plan of part of the enclosure wall at the north east corner	2" = 1"	
4	519	Ananda Temple— Section of part of the enclosure wall at the north east corner	2' = 1"	
5	520	Ananda Temple— Part of the Sikhara showing the niche near the base	2" = 1"	
6	521	Ananda Temple— Part of the 3rd terrace wall	5' = 1"	
7	522	Ananda Temple— Elevation of the north porch	10' = 1"	
8	523	Ananda Temple showing the plan of the upper terraces	10' = 1"	
9	524	A terra-cotta votive tablet found at Pagan	Original size	
10	525	Ananda Temple— Section across the terraces on one side of the temple	8' = 1"	

* Numbering continued from previous report.

APPENDIX E—*contd*

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1925-26*

Annual No. (1)	Serial No. (2)	Description of photograph (3)	Size of photograph (4)	Locality (5)	Remarks. (6)
1	2600*	A stone slab found at a distance of about 500 feet to the east of the Payagyi Pagoda	8"×6"	Shwetaga	
2	2601	A stone slab found near the above on the north side	Do		
3 & 4	2602 & 2603	Mound in Maung Lu Bo's field on the south of Kimmungyon Village, after excavation—south view	Do		
5	2604	View of the terrace walls uncovered at the above mound on the west side	Do		
6 & 7	2605 & 2606	View of the terrace walls uncovered at the above mound on the north side showing the ornamental bricks <i>in situ</i>	Do		
8	2607	North view of the above mound, after excavation	Do	Hmawza	
9 to 11	2608 to 2610	Ornamental bricks unearthed at the above mound.	Do		
12	2611	Remains of the west old city wall—east view	Do		
13	2612	Mound at Padagale, after excavation—south view	Do		
14	2613	Relic Chamber uncovered at the above mound—south view	Do		
15	2614	Relic Chamber uncovered at the above mound—east view	6"×4"		
16 & 17	2615 & 2616	Terra cotta votive tablets discovered in the relic chamber referred to above	8"×6"		
18 & 19	2617 & 2618	Do	6"×4"		
20 to 22	2619 to 2621	Udamma Natsinkôn near the old Keddah—view of the west brick wall uncovered after excavation	8"×6"		

* Numbering continued from previous report.

APPENDIX E—*contd.*

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1925 26—contd*

Annual No.	Serial No.	Description of photograph	Size of photograph	Locality	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
23 to 26	2622 to 2625	Udeinna Natsinkôn near the old Keddah—view of the south brick wall uncovered after excavation	8"×6"	Hmawza.	
27	2626	Fragment of a stone with traces of a figure now damaged found at Thitchobinkon	6"×4'		
28	2627	Mound of bricks at Thaungbye gon before excavation—south view	8'×6"		
29	2628	Mound of bricks at Thaungbye gon in the course of excavation—south view	Do		
30	2629	Mound of bricks at Thaungbye gon—view of the upper portion of the small <i>zedi</i> uncovered after excavation.	Do.		
31	2630	Mound of bricks at Thaungbye-gon—view of the small <i>zedi</i> uncovered after excavation	Do		
32	2631	Mound near Yindaikkwin on the south side, after excavation—south view	Do.		
33	2632	Mound near Yindaikkwin on the south side—view of the wall uncovered after excavation	Do		
34	2633	Buffalo's head unearthed at the above mound.	6"×4"		
35 to 39	2634 to 2638	Buffalo's bones unearthed at the above mound	Do		
40	2639	Do	8"×6"		
41	2640	Do	6"×4'		
42	2641	Do	8"×6"		
43	2642	Head and bones of a deer unearthed at the above mound	Do.		
44	2643	Bones of an animal of about the size of a cat unearthed at the above mound	6"×4"		

APPENDIX E—*contd*

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1925-26—contd*

Annual No	Serial No	Description of photograph	Size of photograph	Locality	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
45	2644	Bones of a tortoise unearthed at the above mound	6' x 4"	Hmawza.	
46	2645	Bones of a bird unearthed at the above mound	4" x 3"		
47	2646	A broken hand of a copper image of Buddha unearthed at the above mound	6" x 4"		
48	2647	A small copper rod unearthed at the above mound	Do		
49	2648	Fragment of a stone pedestal unearthed at Sinmako wuntunkon	8" x 6"		
50 to 52	2649 to 2651	Do	6" x 4"		
53 to 57	2652 to 2656	Bricks bearing Pyu numerical figures unearthed at Sinmako wuntunkon	Do		
58	2657	Stone steps uncovered near Sinmakowuntunkon to the south-west of it	8" x 6"		
59	2658	Lemyethna Pagoda—east view	Do		
60	2659	Lemyethna Pagoda—south view	Do		
61	2660	Ananda Temple—view of the south-east corner	Do	Pagan	
62	2661	Ananda Temple—view of the wall on the east face between the projecting porch and the south east corner.	Do.		
63	2662	Ananda Temple—view of a low side window on the east face	6" x 4"		
64	2663	Ananda Temple—view of the vaulted roof at the south-west corner of the first storey	8" x 6"		
65	2664	Ananda Temple—view of a clear-storey window on the east face	6" x 4"		

APPENDIX E—*contd*

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1925-26—contd*

Annual No.	Serial No.	Description of photograph	Size of photograph	Loca. y.	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
66	2665	Ananda Temple—view of the small turret at the south west corner of the second storey.	8" x 6"	Pagan	
67	2666	Ananda Temple—view of the <i>Sikhara</i> surmounting it	Do		
68	2667	Ananda Temple—view of a side entrance doorway to the projecting porch on the south face	Do		
69	2668	Ananda Temple—view of the terra-cotta plaques on the basement of the projecting porch on the east face	Do		
70	2669	Do	6 x 4		
71	2670	Do	Do		
72	2671	Nandagyi Pagoda west view	Do		
73	2672	A bronze image of standing Buddha 1' 8" in height found in a field belonging to Maung Chitsa of Taungbi Village—front view	8 x 4		
74	2673	Side view of the above	Do		
75	2674	Back view of the above	Do		
76	2675	A bronze image of standing Buddha 1' in height found in a field belonging to Maung Chitsa of Taungbi Village—front view	6' x 4"		
77	2676	Side view of the above image	Do		
78	2677	Back view of the above image	Do		
79	2678	A terra-cotta votive tablet found in a field belonging to Maung Chitsa of Taungbi Village	Do		
80	2679	The inscription on the back of the above votive tablet	Do		
81	2680	A terra-cotta votive tablet found in a field belonging to Maung Chitsa of Taungbi Village	Do		

APPENDIX E—*contd*

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1925-26—contd*

Annual No.	Serial No.	Description of photograph	Size of photograph	Locality.	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
82	2681	Pada Pagoda situated in a field on the south of the old city wall of Pagan near the Thathyinnu Temple	8 x 6	Pagan	
83	2682	A figure of a Deva sculptured in stone at the south west corner of the square central block within the Shitthaung Temple	Do		
84	2683	A stone sculpture depicting a lion at the south west corner of the square central block within the Shitthaung Temple	6' x 4'		
85	2684	A figure of Wathundaye or Earthgoddess sculptured in stone within the innermost corridor of the Shitthaung Temple on the west face—left side view	Do		
86	2685	Right side view of the above	Do		
87	2686	A figure of Wathundaye or Earthgoddess sculptured in stone within the middle corridor on the west face of the Shitthaung Temple—side view	Do	Mrohaung	
88	2687	A figure of Hamsa or ruddy sheldrake sculptured in stone at the north-east corner of the square central block within the Shitthaung Temple	Do		
89	2688	A stone sculpture depicting a man and a woman within the outermost corridor on the south face of the Shitthaung Temple	8" x 6"		
90	2689	Stone inscription at the top of the staircase at the south west corner of the Shitthaung Temple	Do		
91	2690	A figure of a Deva sculptured in stone at the Shitthaung Temple	Do		

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APPENDIX G—*contd*

List of Inscriptions Copper Plates, Coins, Seals etc, discovered or acquired during the year with an account of the manner in which they were dealt with or disposed of—contd

Serial No	Locality	Inscribed object	Dimensions	Language and script	Date	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		I—INSCRIPTIONS— <i>contd</i>				
14	Ordination hall of a monastery at Nyaunggan Village Meiktila Township Meiktila District	Stone	Twenty lines	Burmese	571 B E 1753 R E	The stone is said to have been originally found about thirty years ago by U Eindā, a Buddhist monk while digging for treasure at a place about one mile to the west of Nyaunggan Village Meiktila Township. The inscription is illegible.
15	Dwega between the villages of Pettaw and Tebinte in the Meiktila Township Meiktila District	Do	Thirteen lines	Do	Effaced	The inscription is illegible.
16	A field belonging to ko Pu Mezahgon Village Meiktila Township Meiktila District	Do	Seventeen lines.	Do		The stone is broken and the inscription is unintelligible.
17	Do	Do	Six lines	Do		Do
18	American Baptist Mission School compound at Meiktila Meiktila District	Do	Forty six lines	Do	1158 B E	Records the building of the Yatanatlingyi Pagoda at Meiktila by the eldest son of King Bodawpaya on the occasion of the latter's visit to that place.
19	Shwegu Pagoda Pan ang Village Tamuhtā Township Myingyan District	Do	Fourteen lines	Do	756 B E	The stone has weathered very badly. The date only is legible.

APPENDIX G—contd

List of Inscriptions Copper Plates, Coins, Seals etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd

Seri. No.	Locality	Inscribed on	Dimensions	Language and script	Date	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		I—INSCRIPTIONS—contd				
20	A field belonging to Maung Py Aung Kyaukbu Village Meiktila Township Meiktila District	Stone	Fifteen lines	Burmese	583 B.L.	Records the erection of a shrine for the bones of Mahipalaung
21	Bund of the Great Lake at Meiktila Meiktila District	Do		Do	1218 B.L.	Record the work of repair undertaken to the bund of the Meiktila Lake.

Seri. No.	Metal	King.	Mint	Date	Obverse	Reverse	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
					II—COINS *		
					<i>Burmese—Early Commemorative Coins</i>		
1 & 2	Silver				Ring sun in dotted border	Various symbols	Cf I M C, I No 16 page 333 Found in the ruins of old Halingyi Shwebo District and presented by Mr H F Searle I C S Settlement Officer No 3 Pwly Mandalay
					<i>The Early Indian Currency commonly known as the Indian Punch marked Coins</i>		
3	Silver				Punch marked	Punch marked	It is a round coin found at village Thathari Akaltara Tahsil Janygir District Bilaspur and presented by the Director of Industries Central Provinces

APPENDIX G—concl'd

List of Inscriptions, Copper Plates Coins Seals etc discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—concl'd

Serial No	Metal	King	Mint	Date	Obverse	Reverse	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II —Coins—concl'd*							
<i>The Early Indian Currency commonly known as the Indian Punch marked Coins—concl'd</i>							
4 to 6	Silver				Punch marked	Punch marked	These are very small round coins found at Village Thalhari Akaltara Tahsil Janygir District Bilaspur and presented by the Director of Industries Central Provinces
7 to 9	Do				Do	Do	These are rectangular coins found at village Thalhari Akaltara Tahsil Janygir District Bilaspur and presented by the Director of Industries Central Provinces
<i>Coins of the Dynasty of Narwar</i>							
10 & 11	Copper	Asalla deva		About 1255 A D		.	Found at Lalitpur Jhansi District and presented by the Government of the United Provinces

* These coins were presented to the Coin Cabinet of the Phayre Provincial Museum Rangoon, except Nos 1 and 2 which were presented to the Coin Cabinet of the Office of the Superintendent, Archaeological Survey Burma, Mandalay

APPENDIX H

(See foot note † on page 29 of the body of the Report)

Demi-official letter from HIRANANDA SASTRI Esq. Government Epigraphist for India to CHAS DUROISSELLE Esq. Superintendent Archaeological Survey Burma Circle Mandalay — No 120 I—734 dated the 31st May 1926

In continuation of demi official No 120 I—1395 dated the 19th November 1925 I am to say that the inscriptions seem to be of great value. It is most unfortunate that their major portion is practically obliterated. Had they been preserved we would have possibly found a complete short history in them. The oldest of these three seems to be written in characters resembling those of the late Gupta script. Only the lower portion of it as represented by the estampage allows some words to be read here and there. Of the other two which are both written in Nagari characters one is mostly illegible. Working over it with great perseverance for a considerable time we might make out something. The other one is the best preserved though the upper portion of it is practically gone. I wish I could study all these thoroughly. Do you think better estampages could not be had? Or another effort could be made to secure better copies inked as well as *uninked ones*? I think it will be worth our while to try once more. Good uninked copies on paper properly beaten in the crevices will perhaps allow me to study them from the back.

One of my assistants has studied the last mentioned inscription and what he has made out suffices to show the importance of these records. I enclose herewith his transcript and a summary of contents for your information. It will be interesting to work out the identity of the rulers mentioned here. Kindly let me know if you have worked it out.

Summary of the Contents of the Burma Nāgarī Inscription

The first twenty lines are illegible on the inscription.

Lines 21-41 give an account of the numerous Kings of the Śrī Dhar marājānuṣṭhā vamsa preceding Anandachandra to whose rule the inscription belongs. The kings are stated in order with a period of reign assigned to them —

(1) Balachandra reigned for	— years
(2) D vachandra	22
(3) Yajnachandra	7
chandra the son of Bhum chandra	?
(4) chandra, the son of Kṛt chandra	24
(5) chandra the son of N t chandra	55
(6) D pachandra	?
(7) Pr t chandra	22
(8) chandra	?
(9) N t chandra	?
(10) Mahav rahi nareśvarah	12
(11) ?	12
(12) ?	12
(13) Dharmasūrah	3
(14) ?	8
(15) Śrī Dharmavijaya	?
(16) Nar ndra vijaya—the son of Dharmavijaya	?
(17) Nare drachandra	8
(18) Anandachandra	

Lines 41-62 give in detail the numerous benevolent deeds of Ānanda chandra. ' Ānandachandra was like Kṛṣṇa in charity, Yudhiṣṭhira in speaking truth. He resembled Kama in beauty and in splendour was like the sun.' He built many viharas and attached to them a large extent of land, cows and buffaloes. He erected many Buddhist temples and set up in them beautiful images of copper etc. He gave every day linen cloth to the monks coming from different parts of the country. He also granted land with servants to fifty Brahmins. Various dwellings and roads in different parts were constructed for the use of the Arya Samāha.

Lines 63-71 probably state that a subordinate (of Ānandachandra) gave his daughter 'gem among women' to Ānandachandra the king of Pāṇḍrapattana together with a dowry of a town called Śrīpattana after having constructed in it a hall and a vihara.